

The Brooklyn Jewish Center Review

January, 1947

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NEWS OF THE MONTH

CENTER BULLETIN BOARD

FORUM LECTURES

Every Monday at 8:30 P.M.

NEXT MONDAY, JANUARY 27th

ROUND TABLE DISCUSSION GROUP

HON. WILLIAM I. SIEGEL

Assistant District Attorney, Kings County;
Member of Center Governing Board

WILL DISCUSS

Arthur Koestler's Best Seller

"Thieves in the Night"

Admission free to all



FEBRUARY 3rd

FATHER MICHAEL J. AHERN

Senior Professor, Dept. of Science, Western College. Father Ahern has been active in the work of the National Council of Jews and Christians since its inception and has spoken extensively on the movement for tolerance and good will throughout the world, especially in the United States, a work in which he has been interested for nearly two decades

SUBJECT:

"Design for Racial and Religious Understanding"

FEBRUARY 10th

DEBATE ON

"SHOULD THE UNITED STATES CONTINUE TO SUPPORT THE NATIONALIST GOVERNMENT IN CHINA?"

Affirmative

PERCY CHEN

Foreign Correspondent; Secretary General, China Society of International Law. Contributor to newspapers and magazines in England, U. S. and China

Negative

CHU TONG

Editor "China Daily News"; formerly News Editor for Pacific Operations of the Office of War Information



FEBRUARY 17th

ROUND TABLE DISCUSSION GROUP



FEBRUARY 24th

DEBATE ON

"RUSSIAN FOREIGN POLICY"

Affirmative

GENERAL YAKHONTOFF

Negative

Prof. SYDNEY HOOK

BROOKLYN JEWISH CENTER REVIEW

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No. 18

THE TWENTY-SECOND WORLD ZIONIST CONGRESS

AFTER a lapse of seven years delegates representing Jewish communities from various parts of the world gathered at the twenty-second World Zionist Congress late in December. Significantly, the Congress was held at Basle, Switzerland, the city where the first Congress took place in 1897, almost fifty years ago. There, where the immortal Dr. Theodore Herzl proclaimed the need for a Jewish State as a solution to the Jewish problem, the representatives of our people renewed their demand that "Palestine become a Jewish Commonwealth integrated into the structure of the democratic world."

The reader reviewing the reports of the debates at the Congress, which appear elsewhere in the *Review*, will become acquainted with the issues that almost split the Congress. Chief among them was the question of participation in the London Conference on Palestine, and, if that were done, whether the Zionists should propose the partitioning of Palestine into an Arab and a Jewish State. Underlying this discussion was the question whether the Jews could continue to trust Great Britain, considering all acts of betrayal committed by that country.

Dr. Weizmann, and those who sided with him, favored attendance at the Conference, thus giving Great Britain one more and perhaps final opportunity to prove its good faith. Failure to participate, they stated, would not only alienate Great Britain but might be considered an affront to the United States, since our government had promised to send an unofficial observer there, providing the Jews, as well as the Arabs, accepted England's invitation.

The opposition, led by Dr. Silver and

Dr. Sneh of Palestine, held that more could be gained by not attending the Conference, and that, by being present, our delegates would only witness the liquidation of Zionism by Great Britain.

As to partition, the majority of the delegates, it seems, would have accepted this painful solution of the existing deadlock, if it came as an offer from England and if it included full autonomy in a sizable portion of the country. Following the pattern of the Zionist Convention recently held in Atlantic City, no resolution was adopted either accepting or rejecting the partition of the country.

By a vote of 171 to 154 the Congress decided that "in the existing circumstances the Zionist movement cannot participate in the London Conference." Should the situation change, the General

Council has the power to decide whether or not to take part in it.

Having failed in his effort to win the delegates to his point of view, Dr. Chaim Weizmann withdrew from the leadership of the World Zionist Movement. His passing from the picture is the most regrettable result of the Congress. The delegates realized that he was irreplaceable and the Congress adjourned without electing a President to succeed him. Instead, a coalition leadership was formed with executive committees in Palestine, England and the United States.

It is, as yet, too early to pass judgment on the wisdom shown by the delegates in the decisions they adopted. Events in the near future will tell whether they have adopted the right course that would bring about a just solution to this critical problem.

— J. G.

HENRY MORGENTHAU HEADS U. J. A. DRIVE

AGOOD indication that this year's U.J.A. campaign will be successful is that Henry Morgenthau, Jr. has undertaken to head this "life-saving and life-rebuilding endeavor." Such a stupendous task as the raising of 170 million dollars requires the leadership of a man of extraordinary capacity, great organizational ability and tremendous driving energy. The former head of the Treasury Department, who guided our government's bond drives during the war and after, is manifestly such a man.

Joseph C. Hyman, who recently retired as executive vice-chairman of the Joint Distribution Committee, points out that twenty-five years ago when he joined the staff of that organization, there were millions of Jews in Europe and yet it required but several million dollars

annually to help them with food and shelter. Now that close to six million European Jews have been exterminated and European Jewry is emaciated, helpless and scattered, the needs are so tremendous.

Mr. Morgenthau has outlined a twelve-point program in the current drive. Briefly, it can be summarized to include: relief and rehabilitation for the Jewish survivors; food, medical care, and education for the remaining Jewish children in Europe; maintenance and medical assistance for newly arrived refugees in Palestine; the acquisition of land for agricultural development; the establishment of new rural settlements in Palestine for the absorption of larger masses of Jewish immigrants, and financial assistance to refugees who find a haven in the United States.

— J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE ESTHETIC APPEAL OF HEBREW

ONE of the newspapers which gave a most excellent coverage of the recent Zionist Congress in Basle was the New York *Herald-Tribune*. Its daily cables from its special correspondent, John Chabot Smith, provided fine and detailed accounts of every session and intelligent interpretations of its deliberations.

Mr. Smith wrote two special and lengthy articles, published, on the editorial page of his newspaper, which evoked the most favorable comments from many readers. One of these articles was entitled "The Grand Old Man of Zionism," and was a pen portrait of Dr. Chaim Weizmann. The second was a general study of the make-up of the Congress, and a most sympathetic and understanding appraisal of the various parties within the Zionist Congress and their different ideologies.

As I have said, these reports were of a far higher calibre than the usual accounts of similar events appearing in our daily newspapers. But one of Mr. Smith's descriptions touched me most, and made me wish that every Jew in America would read it.

Mr. Smith was writing about the different languages heard at the sessions, and mentioned an address in Hebrew, delivered by a delegate from the Hashomer Hatzair, Jacob Hazan. It is interesting to note the effect that the spoken Hebrew had upon him, a non-Jew, who never studied that ancient sacred language. I shall quote his words: "Hebrew is a beautiful tongue, with an intrinsic rhythm more stately than that of Greek and a paucity of vowel sounds that turns prose into a constant succession of rhymes. Those who cannot understand Hebrew are the more powerfully moved by the esthetic appeal of the sounds because they are not distracted by the meaning of the words."

To all Jews, Hebrew has the appeal of tradition and religion because it is the language of the Old Testament and the synagogues, a language which had passed entirely out of profane use until it was revived in Palestine by the Zionists. Now it is the natural tongue of Palestine Jewry.

Yiddish is the language of the wandering Jew of modern times, the language of suffering, and the common denominator of Jews of many nations. It was used at this Congress for routine business and argument. English was the language of the American delegation and was used in speeches of critical importance in the debates because the American delegates have the balance of power. Hebrew is the language of noble emotion and of the ultimate Jewish ideal.

Jacob Hazan spoke in Hebrew to two thousand people, most of whom violently disagreed with everything he had to say.

But when he finished none of his opponents commented upon his arguments; wherever they met they said to each other: "What a beautiful speech Hazan made! What beautiful Hebrew!"

It is strange that though Hebrew is *our* language, we do not appreciate its beauty as we should. It takes one not of our own to bring home to us the fascination and "the esthetic appeal of the sounds" of its words.

We are prone to value Hebrew because it is the language of the Bible and the language of our people. But that the very sound of the language is beautiful, that it possesses a rich, intrinsic rhythm so pleasing to the ear, only those who have the privilege of hearing it well spoken can truly appreciate.

And this is one of the many contributions which Palestine Jewry has already made. It has won for our old-reborn Hebrew tongue a new appreciation and a new esteem on the part of the thinking people of the world.

Israel H. Levinthal

WHY PARTITION

The following are translated excerpts from a speech delivered by Dr. Chaim Weizmann in Yiddish at the Zionist Congress.

IN Palestine we have more than a million Arabs and where an Arab builds a house a Jew cannot build one; where an Arab plants a tree a Jew cannot plant one. To throw them out of their homes, to remove their trees, this we cannot think of doing. So we tell them: "Let there be established in Palestine a Jewish State and we will guarantee that in it you will have the same rights as Jews." Comes the answer from the Arabs: "What are you afraid of? Let there be an Arab State and we shall guarantee you equal rights." And here is the crux of this problem. We do not want to be a minority in an Arab State and the

Arabs do not want to be a minority among Jews. This grave problem forces us to the idea of partition, although I want partition as little as you do.

I know where resistance begins, but I do not know where it will end. I consider the terror the greatest catastrophe in our path to rebuild Palestine, and I give you this warning: Do not permit terrorism to grow! Zion will be redeemed though justice and in no other way.

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WHEN Kurt von Schuschnigg, former Chancellor of Austria, was incarcerated in the hell of the Dachau concentration camp, he jotted down these notes about Leon Blum, his fellow prisoner:

"M. Blum and I were discussing old times today, and we remembered that we had met once before. It was ten years ago when I went to Paris on an official state visit, and neither of us had thought then that we would get to know each other in 1945, in the concentration camp of Dachau! M. Blum speaks very little of what he has gone through during these last years. He looks ill, which is not surprising. A talk with him, an exchange of ideas, always gives me new strength, new hope. That is because he seems to be prepared for anything, and at the same time he is above all personal considerations. Leon Blum is a convinced socialist, a man of great knowledge and high intellect. He has the sensitivity and the elegant, fluent eloquence which are the characteristics of his country, which he loves above all. Of course, we often differ in our opinions, but Leon Blum has the gift of listening and of explaining and elucidating an opinion so that the other understands—even if he does not share his views. I must say that I am obliged to the Gestapo for having arranged this acquaintance with M. Blum, in whom I have met a great European and—even more important to me—a fine and noble character. Perhaps that is the same thing."

When Schuschnigg wrote this he knew that the end of the Third Reich was near, but he was not sure whether he and his friend Blum would live to witness the final victory of the Allied Armies over the beasts from the abyss, for the latter might very well kill them and other outstanding European statesmen on the eve of the Goetterdaemmerung. However, while the Gestapo had intended eventually to shoot these prisoners, miraculously no harm was done to them, and after having been transferred to Southern Tyrol, Schuschnigg, Blum, Niemöller, and others were liberated by American troops, on May 4, 1945.

Ten days later there was a large, jubilant crowd at Orly Airfield, near Paris, to greet the returning Blum. When his plane landed, the band played the "Mar-

seilleise," and a representative of General de Gaulle stepped forward to welcome him. Slowly the septuagenarian descended to the ground, while the crowd broke out into wild cheers. He had not changed much. Under the capacious forehead, through horn-rimmed glasses, still peered the deep, tired but kindly eyes of the statesman. There was still that walrus moustache, the joy of French cartoonists, but like the thatch of hair on his head it had turned completely white in the five dreadful years of imprisonment. He was accompanied by Madame Blum, the former wife of the attorney, Henri Torres.

Despite his ordeal, and his advanced age, Blum remained active. Immediately he resumed the presidency of the French Socialist Party and the editorship of the party organ, *Le Populaire*. In February, 1946, the French President, Felix Gouin, sent him as Ambassador Extraordinary to the United States, there to negotiate a loan for France. (Gouin, incidentally, was one of the lawyers who defended Blum and other representatives of the Popular Front at Riom, in 1941.) Blum was able to convince this country that France could not possibly survive without substantial aid. His mission to Washington successfully concluded, Blum returned to France to find that the ferocity of the fight among the various political parties had increased. He did not claim to know any certain peace formula, but when last December France's National Assembly seemed unable to agree on a Premier from the Communist or Popular Republican blocs, the 74-year-old Socialist Blum agreed to form a temporary compromise Cabinet. Thus he assumed for the third time the difficult role of Premier of France, at a moment when his country went through the worst crisis since its liberation. To fight the rising spiral of inflation, he ordered a drastic reduction of all prices. He dispatched large contingents of troops to Indo-China, where an allegedly totalitarian government of natives endeavored to expel the French rulers.

The Remarkable Career of a Man Who Reached a Peak of Usefulness at 74

THE AMAZING LEON BLUM

By ALFRED WERNER

As this article is written, one is unable to tell to what extent Blum—who had been the Assembly's unanimous choice to break the continuing deadlock—will be able to steer his great nation out of the crisis. In any event, the world looks with admiration at that grand old man who had been believed killed in a Nazi gas chamber and who, defying his doctor's orders, was willing to endanger his delicate health to help the new France. We Jews, in particular, have good reasons to be proud of this amazing Frenchman. Not only is he a great French patriot and a staunch Socialist, but also an ardent supporter of Zionism, conscious of his Hebraic heritage.

Blum's Jewish background is less generally known than his activities as leader of the French Socialist Party and as Premier of France. The Blum family is said to have originated in the ghetto of Frankfurt-on-the-Main, which gave to the world the Rothschilds and the writer Ludwig Boerne. One of the Blums moved from this Free City to Alsace, where in 1830, Auguste Blum, the father of the future Premier, was born. As a boy, Auguste Blum peddled ribbons about the Paris shops, but when Leon was born, in 1872, père Blum was already the owner of a large firm merchandising silk materials used in millinery. Auguste Blum and his wife Marie, née Picart, were not orthodox Jews, but their four boys did not grow up without knowledge of Jewish life and lore. But it was chiefly the Dreyfus Case that stirred the soul of young Leon, awakening his social awareness as well as his Jewish consciousness. When Emile Zola was tried, after having attacked several anti-Dreyfusard officers in an Open Letter, the young lawyer Blum acted as a volunteer on the legal staff, preparing for the defense of the great writer. In 1899, while Dreyfus was still on Devil's Island, a new President, Loubet, was elected, who demanded a revision of the case. He was promptly

insulted and injured by a fashionable mob at the race-course. Thereupon the French Socialists staged counter-demonstrations in Paris, invading residential sections inhabited by wealthy anti-Dreyfusards. Lucien Herr and his young disciple, Leon Blum, headed the procession. Glasses, stones, and iron chairs were thrown from the exclusive apartments on the marchers, who retaliated fiercely until a police force intervened.

Blum was fully convinced of the captain's innocence, and he was one of the most active Dreyfusards, because he hated injustice and not because he had any love for the victim. In fact, the captain's personality was antipathetic to most of his defenders. In his "Souvenirs sur l'Affaire," Blum frankly stated why he did not care for the Jewish officer:

"Some weeks after the court-martial at Rennes, Felix Vallatton published a cartoon which I still can see. Grave and somber, Captain Dreyfus was dangling a pair of happy tots upon his knees. But he averted his eyes when the smaller begged: 'Daddy, a story!' A story? Captain Dreyfus was incapable at that time of recounting his own. He had not understood it; he did not know it. He died after thirty years of voluntary effacement—he whose name had filled the world, and whom it had very likely forgotten. Reserved and serious, he possessed nothing of the hero save a mute and indomitable courage. As he was thoroughly simple, he wanted swagger, prestige, oratory. At the bar of his judges he never found the 'cry of innocence.' Throughout the letters written to his wife from Devil's Island, one fails to find the least impulse of revolt. The sense of hierarchy was so powerful in him that he relied on his chiefs for acknowledgment and reparation of their fearful blunder; that confidence sustained him. He performed all his duties loyally. Even face to face with his wife and brother Matthieu, during the inquiry conducted by Colonel du Paty de Clam, he observed a stoic reticence. His military greatness was formed of servitude."

An echo of the Dreyfus Case can be found in Blum's book, "Nouvelles conversations de Goethe avec Eckermann," a fictitious continuation of the real discussions with Goethe recorded by his secretary, Johann Peter Eckermann. In his book, published in 1901, Blum makes

Eckermann report to the old German poet that three Jewish officers had resigned from the French army after having been insulted by their comrades. Surprisingly, Goethe does not share Eckermann's indignation. The poet does not approve of Jews choosing the military career: "If these gentlemen wished to be esteemed according to their individual merit, they should have chosen a different environment and another profession."

Obviously Blum believed that Jews should not spoil their talents by becoming bureaucrats, military or civil, as such philistine virtues as accuracy, obedience and humility are needed in order to be successful in this field: "Let us consequently rejoice for the young Jews," Goethe-Blum exclaims, "if through wicked acts and despicable passions they are restored to the true path. Their in-born nature will be protected; they will know the joy of independence which a faulty social system most often refuses to superior beings." The Jew's role, Blum believes, is a different one; he does not have to defend the present order of injustice, he has to replace it by a better one. The spirit of Socialism is the spirit of ancient Israel.

In another book, "Au Theatre," Blum remarked: "The essence of Jewish thought lies in its gift for the ideal reconstruction of the world." His belief in the messianic mission of the people to which he belongs made Blum emphasize his Jewishness, whereas most other Social Democratic leaders of his era, with the notable exception of Eduard Bernstein, tried to obliterate their Jewish origin. While being a fervent Socialist and a patriotic Frenchman, Blum took time to serve as a member of the Comité France-Palestine, and as a representative of the French Jews in the Council of the Jewish Agency. In fact, he dislikes those Jews who wish to conceal their identity as well as those who believe that Jews must not intrude themselves into public affairs.

In the early summer of 1936 Blum had an encounter with this second category of Jews. When it was learned that it was the intention of the victorious Leftist coalition to appoint him as head of the government, some of his timid coreligionists felt worried. A delegation of these Jews urged him to decline the re-

sponsibility. A similar incident occurred in Russia in the stormy days of the revolution when terrified Jews begged Leon Trotzky to abstain from the leadership in order not to provoke the anti-Semitic masses. Trotzky sneeringly replied that the delegation was utterly mistaken since he did not regard himself a Jew nor had he any connection with the Jewish people.

Far different was Blum's reply. He remarked that he had always identified himself with Jewish causes, had shown sympathy with Zionism, attended the synagogue and never concealed the fact that he was a Jew. "All my life, messieurs," he concluded, "I have hoped to see an alleviation of the suffering of the world's disinherited. Should I then, now, when the opportunity comes to me to assure those of France a larger measure of justice, abandon them? I accept the challenge which comes to me as a Jew and as a citizen of France."

Blum knew the obstacles he faced. Al-

LEGACY

By Ruby Zagoren

MINE is the legacy of the ages,
Essence of the world in one:
I still can feel with David,
Pain for Absalom, his son

Miriam's song relives within;
I dance between the Red Sea waves
And watch obedient waters
Become Egyptian graves.

Jeremiah's sight is mine;
Princes, empires, destined doom.
Nebuchadnezzar, orient prince,
Lies silent dust within his tomb.

Mine is the glory of our God,
Mine is the wisdom of the sages,
Mine is the humble striving spirit,
Mine is the legacy of the ages.

though he was beloved by the masses there were quite a few reactionaries in the country who flirted with Hitlerism. On June 4, 1936, when he entered the Chamber of Deputies to take office, at least one of the Members utterly resented this fact. Xavier Vallat, leader of the extreme Right, declared angrily that he would not vote for Blum. "The forma-

[Continued on page 23]

This article is reprinted from *The Torch*, official publication of *The National Federation of Jewish Men's Clubs of the United Synagogues of America*.

The Prayer Book Commission Chairman Tells the Story of the Treasure House of Israel's Faith

THE PRAYER BOOK

By DR. ROBERT GORDIS

THE heart of religion lies in prayer. Other aspects of the religious life, such as the observance of feast days and fast days or the practice of ceremonies are often maintained for varying reasons, national, social or esthetic. But prayer stands or falls on one ground alone—it brings the human soul into the presence of its Maker.

It is therefore a paradox that organized prayer is a relatively late development in the history of religion. In all ancient religion, sacrifice, including human sacrifice, was the central feature. Judaism, to be sure, fought vigorously against human sacrifice. The unforgettable story of the Trial of Abraham and the averted sacrifice of Isaac dramatizes that victory for humanity. Animal sacrifices, however, continued to remain the basic pattern of worship in ancient Judaism throughout the existence of both Temples. In offering an animal upon the altar, the worshipper expressed his loyalty to God, by giving up part of his possessions. Moreover, in sharing part of the flesh in the sacrificial meal that followed, he established direct communion with God.

Of course, spoken or chanted words must have accompanied the act of sacrifice. The Torah contains the *Vidui* or Confession of Faith recited by the Israelite when bringing his first fruits to the Temple, as well as the formula used at the offering up of the tithe of the poor (Deut. 26:5-11; 13-15). The three-fold Priestly Blessing (Num. 6:22-27) was doubtless used from earliest times. By and large, however, prayer in the earliest period existed principally as the spontaneous outpouring of the individual soul, the expression of his distress or joy, his need or his thanksgiving. Such is Hannah's Song of Thanksgiving on the birth of her son (1 Samuel, Chap. 2), or Moses' plea for the healing of his sister, Miriam, which is perhaps the shortest prayer on record, consisting, as it does, of five words, totaling only eleven letters in the Hebrew (em. 12:13).

After the destruction of the Second

Temple by the Romans in the year 70, sacrifices came to an end. Henceforth, prayer served not merely as an accompaniment, but as a substitute for the animal offering. The names of the prayers, to this day, reflect this relationship. The *shabbarit* replaces the morning offering, the *arbit* derives its name from the evening sacrifice, the *mincha* bears the name of the gift offering, while the *musaf* recalls the additional offerings enjoined for the Sabbath and Holidays.

That prayer could replace sacrifice so easily was not an accident. It was due to the fact that prayer had taken root in Israel long before the destruction of the Temple. Therein lies the essential truth of the Rabbinic statement that the men of the Great Synagogue, the contemporaries of Ezra and Nehemiah (5th cent. B. C. E.), established the order of Service (Berakhot 33a).

Actually, the rise of prayer is part of the democratic tendency which is so marked in Judaism. Sacrifice was a ritual executed by priests, who had to be descendants of Aaron; prayer is an act available to every Jew. Sacrifice was limited to the Temple in Jerusalem; prayer could be offered wherever a human heart sought God. Through "the service of the heart," as the Sages put it, the grand words of Scripture became a symbol of the universality and accessibility of God everywhere: "In every place where I shall cause My name to be mentioned, I shall come to thee and bless thee" (Ex. 20:24). Thus, by the side of the exalted and unique Temple in Jerusalem, there arose a more modest, democratic institution, the synagogue, that could never be destroyed because it could always be rebuilt. The *bet hakneset*, the House of Assembly, was endowed with two fundamental functions, prayer and study—two which are basically one, for in Judaism, study itself is a form of worship.

The origins of the Synagogue were veiled in obscurity. In one passage (Jer. 39:8), the Bible speaks of a *bet ha'am*, or "house

of the people," as being destroyed by the Babylonians at the sacking of Jerusalem in 587 B. C. E. Some scholars see in this "community house" the beginnings of the Synagogue. A more plausible view finds its origin during the Babylonian Exile, when the Temple no longer stood in Jerusalem. During this period, the dispersed people, living in a foreign land, would assemble to hear the word of God as expounded by the Prophets and Elders (see Ezekiel 33:30-33). Many authorities believe that the Synagogue came into being after the return to Palestine, when the Torah was recognized as the Constitution of the Jewish people through the efforts of Ezra and Nehemiah. It now became necessary to provide for the regular reading and study of the Torah and for its interpretation to meet the needs of a new age.

Whatever their origin, synagogues were well established at the time of the late persecutions of Antiochus, which led to the victorious War of the Maccabees (168-5 B. C. E.). A poetic source tells us of the oppressor "burning all the meeting places of God in the land" (Psalm 74-8). The Book of Daniel, written during the same trying period, describes the Sage as opening his windows toward Jerusalem and kneeling three times daily in prayer (Daniel 6:11).

Thus, the synagogue existed side by side with the Temple for several centuries. When the blow descended and the Temple was destroyed by the Romans, the synagogue stood ready to take its place, protean in form and therefore indestructible in spirit—the oldest living institution in the world today. It was the synagogue that created the prayer book.

From the standpoint of the worshipper, the prayer book may aptly be described as the treasure house of Israel's faith, to which every generation has

brought its choicest gifts of aspiration and hope. From the vantage point of the scholar, our prayer book may be compared to an ancient deposit of rock, in which the geologist can trace the successive layers of every age.

The Jewish Service has two basic elements, the *Shema* and the *Amidah*, or "silent prayer." The *Shema* is rightly the central feature of Jewish worship. The three Biblical selections of which it is constituted (Deut. 6:4-9; 11:13-21; Num. 15:37-41) are the epitome of Judaism. The first verse, *shema yisroel*, emphasizes the unity of God which Judaism has maintained unflinchingly in the face of all the blandishments and persecutions of other, numerically, more powerful faiths. With the *Shema* on his lips, the great hero and sage, Akiba, died a hero's death, and from that day to this, untold thousands of our ancestors have breathed their last voicing this triumphant affirmation.

The following paragraph, *veabayta*, reminds us that we must love God with all our hearts, all our souls and all our minds, serving His cause for His sake without the desire for reward. It is characteristic of the innate democracy of Judaism that this injunction is immediately linked to the great commandment, "Thou shalt teach it diligently to thy children." Knowledge is not the preserve of the priest, the rabbi or the leader in Israel. It is the duty and privilege of every Jew.

The second paragraph, *vehaya im shamao'a*, expresses the great truth that justice is the fundamental law of the universe. Hence enduring well-being for man and for society depends upon obedience to the moral law, while that failure to live by the standard of righteousness must lead to destruction.

Finally, the concluding paragraph of the *Shema* deals with the *tzitzit*, the fringes on the corners of the garment, familiar to every Jew from the *talit*. It stresses a characteristic note in Judaism, that ceremonial and ritual observances, properly understood and practiced, are potent means of reminding us of our duty to God and our fellow men, "That you may remember to do all My commandments and to be holy unto your God." No wonder the Sages declared that "He who recites the *Shema* with true inwardness of spirit is as though he had

fulfilled all the Commandments of the every Service, never became monotonous, Torah."

With the *Shema* as its central feature, the Service was expanded with blessings before and after. While they are worded differently in the morning and the evening Service, their themes are identical. The first blessing before the *Shema* describes God as revealed in the creation of the world and the harmony of nature. The second praises Him for the priceless revelation of the Torah to Israel. The blessing following the *Shema* pays tribute to him as the redeemer of Israel through the ages. Thus the three blessings recall the three ways by which men can attain to a glimpse of the Divine—in nature, in the moral law and in history.

Second only to the *Shema* in importance is the *Amidah*, or "silent prayer." The framework of this prayer consists of three blessings at the beginning and at the end, which remain unchanged at all occasions. The opening group begins by praising God as the God of Abraham,

WHAT HALLOWED THING?

By Orian DePledge

WHAT hallowed thing may we devise
That others will revere,
Or wonder at, or analyze,
And to their hearts endear?

Perhaps a fount where singing thoughts
May coalesce and live,
And breathe their honeyed spell into
All Jews who work and grieve.

Perhaps a rhyme with Joy in tow,
Perhaps a subtle song
Will be the thing that we devise
To right the Jewish wrong.

Isaac and Jacob, thus reminding Jews of their common brotherhood. Then it proclaims His power to quicken nature through the rain, the wind and the dew, and to confer immortal life on man, and finally declares God to be holy, the symbol of ethical perfection. The three concluding blessings begin with a plea that our prayers be acceptable in God's sight, and that His presence be restored to Zion. We thank God for the never-ending miracle of life in which we participate each day, and close with a prayer for peace, the greatest of all blessings.

These blessings, though repeated at

because of the variety in the *nusah* or musical mode in which they are chanted, on Friday evening, Sabbath morning, Sabbath afternoon, or the different Festivals. One of the great spiritual losses of modern Jews is that they no longer recognize and therefore cannot respond to the spiritual mood engendered by these musical modes.

Between these two groups of blessings comes the intermediate section of the *Amidah* which differs with the occasion. On weekdays, the silent prayer consists of 18 (really 19) blessings. Hence its name, *Shemoneh Esreh*. The silent prayer is shorter on the Sabbath and three Festivals and longer on Rosh Hashanah and Yom Kippur. It is characteristic of the Jewish spirit that the first petition in the daily prayer is for wisdom and understanding, before the pleas for health and prosperity. Then follow prayers for the redemption of the Jewish people, the restoration of Eretz Yisroel, and the well-being of Israel's scholars and leaders. On the Sabbath and Festivals, appropriate prayers express the spirit of each occasion.

The *Shema* and the Silent Prayer, with the blessings grouped about them, constitute the core of the Service, but the Jew loved his prayers and continued to amplify the ritual. A large number of psalms were added at the beginning, called *pesuke dezimrah*, "verses of praise."

Nor was this all. For centuries, there had been many private prayers recited by distinguished individuals at home. Some of these are recorded in the Talmud and a few of the finest, but by no means all, have entered the Prayer Book and thus became the possession of all Israel. Such is the closing section of the silent prayer, *elohai netzor*, "O Lord, guard my tongue from evil." Most of them were placed at the very beginning of the Service. As a result, latecomers to the synagogue today literally do not know what they are missing! Such are *elohai nesbamah*, "Oh my God, the soul with which Thou didst endow me is pure." Many other beautiful prayers of individual origin might well be added to the Prayer Book, such as the petition of Rab Zera (*Berakhot*-16 b): "May it be Thy will, O Lord our God and God of our Fathers, that I may sin no longer, or be put to shame or be confounded by our ances-

[Continued on page 22]

EVEN in the most virulent days of anti-Semitism, it was a relief to turn to one section of the daily press without the inevitable feeling of bitterness. That one section was the sports pages, and it was quite usual to read of people with names like Greenberg, Luckman, Ross, Holman and Friedman without the attachment of persecution.

Accordingly, it was a shock to read what happened at a recent basketball game. The University of Wyoming basketball team, coached by one Everett Shelton, came to New York a few weeks ago to engage the City College combine at Madison Square Garden. There, before a crowd of more than 18,000 spectators, the C.C.N.Y. team committed what was apparently the unpardonable sin of defeating the invaders. The setback being administered was so unbearable that it provoked Shelton, at least one member of the team, named Jimmy Collins, and the storekeeper to unleash a flood of invectives against the racial and religious background of the team coached by Nat Holman.

It must be remembered that three of the players on the quintet are Jewish and two Negroes. From his seat close to the playing area, Shelton urged his team to "Get the dirty Jew boys and the dirty niggers," and after the game he coolly informed Milt Gross, a sports writer on the New York Post, that "the Jews are getting away with murder in New York."

Even after a storm of protest had been levelled against him by every newspaper

columnist, Shelton stood his ground, refusing to apologize or admit fault. The editor of an Anglo-Jewish weekly in Shelton's territory, has rushed to his defense, but nevertheless Shelton has this record: two years ago, when he coached the Dow Chemical Co. team, he was leading the squad in the National A.A.U. tournament at Denver. His opponent was Fort Warren, Wyo., and Shelton unleashed a barrage against Jewish and Negro players that incurred the displeasure of Army officials. But nothing was done to flag him, and now the faculty of his school has given him a clean bill of health.

Not so New York. C.C.N.Y. has banned any team coached by him, and Madison Square Garden has backed up this move. There is an unwritten law that requires all other local teams to exercise a similar ban. Clair Bee, coach of Long Island University, summed it up for the non-Jewish mentors when he declared, "I'm getting sick and tired of all this. I'm just about fed up with two cities in the East, where most New York teams play. The actions of the crowds there, in their religious and racial slurs, is disgraceful. There is no place in sports for anything like that, either among competitors or fans."

Of course, Bee also meant there is no place, in sports or out, for "anything like that."

The whole affair has served to focus attention on the subject of discrimination against the Jew in sports. Discrimination in sports? That in itself is a contradiction, an anomaly! The spirit of sports is fair play and good will, and the very essence of competition is the victory of the keenest and cleverest. To cheer for an individual on the basis of creed or color must inevitably stir the embers of intolerance and ill will. And it is singularly noteworthy that the Shelton incident has been the exception rather than the rule, that bigotry has, by and large, been stared out of countenance in most sports.

Anti-Semitic Incidents Spoil the Fine Record of American Sports

THE SHELTON AFFAIR

By PAUL GOULD

Nevertheless, there have been striking illustrations of anti-Semitism. More often than not the Jew who has been maligned has been inclined to accept the abuse quietly, rather than react as Holman did. There may be instinctive reasoning behind this: consider that the Wyoming Board of Trustees linked Holman to "obscenity," "vileness" and "depravity" in clearing Shelton. Holman, as anyone knows who has had the slightest contact with him, is totally innocent of any such wickedness.

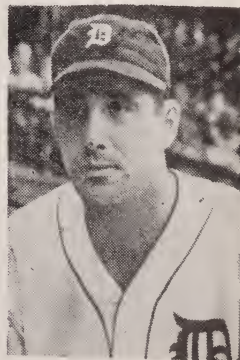
But once in a while the Jew has struck back. When Irving Torgoff, now a professional basketball star, was reviled in a recent game by a coach of the rival team, the Brooklyn boy hauled off and swatted his tormentor right on the beak. That is possible in professional basketball, but it would have created a furore in the college sphere.

Actually, anti-Semitism in basketball is nothing new. This is a game of the fastest action, and heated words may follow speedy scoring. Manhattan College, right here in New York, had some students with unbridled tongues and violent

[Continued on page 21]



Nat Holman



Hank Greenberg

THE 22nd WORLD ZIONIST CONGRESS

AFTER an all-night and all-day continuous session the 22nd World Zionist Congress closed on December 24, 1946 without electing an executive or president. The Actions Committee, the supreme body of the World Zionist movement between Congresses, has been empowered to elect an executive. The Actions Committee elected an Executive Committee consisting of 19 members—eight General Zionists, seven Poale Zionists and four Mizrahi.

David Ben Gurion was named chairman of the Executive and Dr. Abba Hillel Silver will head the section of the Executive in Washington.

Following a one-day interval because of the Sabbath, the Zionist Congress resumed on Sunday morning, December 15th, its stormy debate which reached a new height of turbulence with the suspension by the Executive of six members of the Central Committee of American Revisionists for breaches of discipline.

The Sunday session was highlighted by an impassioned address by Louis Lipsky, American member of the Jewish Agency Executive, who said that "refusal to participate in the London Conference might set in motion forces which would jeopardize everything achieved by the Zionist movement in the last fifty years."

"By joining in the Conference, the Zionists would help retain the support of the United States Government," Lipsky said, adding that "it would be the height of folly to accept Britain's wrongs against us as the final form of Britain's relations with us."

Isaac Gruenbaum, Palestine member of the Jewish Agency, defended the partition plan and urged participation in the London Conference because "Britain must report on Palestine's future status to the United Nations."

Dr. Bernard Joseph, legal advisor of the Jewish Agency who was among those released from the Latrun detention camp, declared that England has already in advance rejected the partition plan and that Jews therefore must fight for the realization of classic Zionism by demanding a Jewish state in the whole of Palestine in accordance with the Biltmore program.

This is the conclusion of the Review's roundup of news of the Zionist Congress held recently in Basle, Switzerland.

Moshe Shertok, head of the Political Department of the Jewish Agency, urged participation in the London Conference, declaring that "if we go to London, it will be a new opportunity for putting up a fight for our future." He assured the Congress that the delegation which will attend the London parley "will not preside over the liquidation of Zionism and that any discussion of the federalization plan is out of the question."

Dr. Moshe Sneh strongly took issue with Mr. Shertok and advised against participation in the Conference. "Britain does not seek a solution of the Palestine question and is not examining now as to when, how and to whom to yield the strategic Palestine key." He expressed the opinion that "England has decided against Zionism."

Rabbi Philip Bernstein, advisor on Jewish affairs to the U. S. Army of Occupation in Germany, reported that of the 192,000 Jewish displaced persons in the American zones of Germany, and more than 250,000 in other allied zones, between 80 and 90% are determined to go to Palestine. "We are no longer dealing with 100,000 Jews who want to go to Palestine," he said. "That concept has now become antiquated. He praised the U. S. Army for its treatment of Jewish D.P.'s in its zones.

Dealing with the resistance in Palestine, Mrs. Judith Epstein, president of Hadassah, said it was ugly, but necessary. She emphasized that she accepted "uncertified Jewish immigration" into Palestine unqualifiedly. "No political casuistry will convince the immigrants that a National Home is not a place where one can enter as one wills when one needs to and wants to," she declared.

Dr. Nahum Goldmann told the session that Zionism must be ready for "tragic concessions" to break the political deadlock in Palestine, get rid of foreign rule and open the gates of the coun-

try to large immigration. Under the circumstances, partition is the only way out, Dr. Goldmann argued. He warned that if no solution of the Palestine issue is found Britain will place the problem before the United Nations, or the Jews—or the Arabs—will themselves have to do so.

Dr. Weizmann reiterated his support of the Jewish Agency's partition plan, stating that while many mistakes may have been made, the Agency's letter to the Colonial Secretary proposing partition was not one of them. He disclosed that as far back as the closing months of the Churchill regime, a special ministerial committee was working on a partition scheme. Although it was important to the Jews that they not be a minority in Palestine it was also important to the Arabs, and "that drives us to partition," he continued. "I wish I had the power of the prophets to show the Jewish people the way to obtain freedom and independence," he said, "but politics is an inexact science of trial and error. While 100 experiments might turn out wrong, if one succeeds, it makes up for all of them." He warned the delegates that if they believed that Britain and the United States would fight over the issue of Zionism, they were badly mistaken. Replying to those who have been urging a reorientation of the Zionist movement toward other countries besides England, the aged Zionist leader said: "I have not seen any other government rushing to build up the Jewish state."

"The greatest obstacle to creation of a Jewish state is continued terrorism," he stated. "The Agency may be unable to control terror, but terror may soon control the Agency," if it is not curbed. Branding terrorism a "deadly cancer," he told the Congress it must not allow it to grow or "it will destroy all we have created."

Dr. Abba Hillel Silver, who preceded Dr. Weizmann, reiterated his stand against participation in the London conference. He said that if such participation is approved by the Congress, the Zionist representatives should present only the classic program of "a Jewish

state in the whole of Palestine." Any contrary proposal should be transmitted to the Zionist Actions Committee for a decision.

"Our representatives should not be given *carte blanche*," he insisted. He warned against sending to the conference those members of the Executive who believe wholeheartedly in partition. "It would be fatal for its chances," he said. He called upon the Congress to reaffirm clearly and unmistakably the program of a Jewish state in an "undivided and undiminished" Palestine. The Congress, he said, must declare that the partition plan no longer exists. He urged maximum support for the Palestine Jewish community in its struggle against Britain. "The Yishuv's power of resistance must be strengthened and the world must be convinced of the British conspiracy against Zionism," he declared.

David Ben Gurion, defending the partition scheme, said that he was convinced that a smaller part of Palestine under sole Jewish control is preferable to a larger part under British or Arab control. "In 1937 the Zionist Congress rejected partition, and historical experience has shown what was the result," he pointed out.

Dr. Wise strongly defended the policies of the Zionist Executive and particularly that of Dr. Weizmann, dwelling at length on the partition scheme of the Jewish Agency Executive. Dr. Wise, urging the participation in the London parley, said: "We stipulated our participation in the London conference depended on the release of the leaders of the Jewish Agency from the Latrun detention camps. Well, they are free. They have been heard at this Congress. Again American Government support has been won. We can lose public opinion the world over if we refuse to meet as equals with the British Government and with the Arabs. That we should not go to the London parley would not only needlessly insult the British and perhaps incurably alienate the United States Government, but would be considered as an additional affront to public opinion, especially to liberal opinion on which we depend largely throughout the world."

As the World Zionist Congress entered into the final stage of its proceedings, the 11th World Conference of the Women's International Zionist Organiza-

tion (WIZO) opened in Basle with delegates from 53 countries including five delegates from Bergen Belsen, the British occupation zone in Germany. In a darkened hall, the delegates marched in a procession, each carrying a lighted candle which she placed in a menorah at the speakers' dais in memoriam to the millions of Jewish women who were killed by the Nazis.

The first speaker was 22-year-old Hayla Grossman, one of the leaders of the Bialystok ghetto uprising in 1943, who told how women stole German weapons and fought side by side with men. Rebecca Sieff reported the growth of WIZO despite the disappearance of centers in 27 lands overrun by the Nazis. The conference will last five days.

With the conclusion of the six-day political debate, the Zionist Congress began working through its eight committees to draft and submit resolutions on the major issues that were discussed during the debate.

Dr. Abba Hillel Silver, ZOA president, was named chairman of the all-important Political Committee to draw up the resolutions on the pivotal issues such as the question of the Jewish state, partition, and participation in the London Conference. Mrs. Goldie Meirson, Palestine Labor Leader, was named vice-chairman of that committee.

Zalman Rubashov, Palestine Laborite, was elected chairman of the Permanenz Auschus, which is equivalent to the committee on committees, and Daniel Frisch, chairman of the ZOA Administrative Council, vice-chairman.

Reporting to the Congress, Eliezer Kaplan, treasurer of the Jewish Agency, called for the establishment of two holding companies with an initial capital of £2,000,000 (\$8,000,000) and £2,500,000 (\$10,000,000) to float loans for Jewish construction and settlement in Palestine over a ten-year period. He appealed to World Jewry to purchase preferred stock in the companies for which the Jewish Agency would guarantee a minimum dividend.

Mr. Kaplan presented a 1947 budget of \$60,000,000 for the work of the Jewish Agency for Palestine. This vast expansion of Zionist effort compares with the total of \$72,000,000 collected by

voluntary subscriptions in the last twenty-five years.

Another report was rendered by Dr. Abraham Granovsky, head of the Jewish National Fund in Jerusalem, who announced that in the last seven years, the Keren Kayemeth (J.N.F.) collections totalled £10,500,000 (\$52,000,000), of which £3,500,000 (\$14,000,000) was collected last year alone. But expenditures are still higher in order that no opportunities for land purchase be lost. Present plans, Dr. Granovsky said, demand more than £9,000,000 (\$36,000,000) for next year alone.

Despite the difficulties it encountered, however, the JNF increased its land holdings by 400,000 dunams since 1939 and has invested \$52,000,000, Dr. Granovsky reported. The constant and rapid increase of funds raised throughout the world for land purchase in Palestine is the best indication of the growth of Zionism among large numbers of Jews.

As the Congress neared the end of its second week, the sharp clashes on the major issues debated since its opening continued without abatement. Dr. Weizmann's address Monday night and his "ultimatum" to the Standing Committee on Wednesday (December 18th) laying down conditions for his acceptance of the presidency further aggravated the situation.

David Ben Gurion, appearing before the Political Committee on Thursday (December 19th) appealed to the Congress to take no action on either partition or participation in the London Conference, but to leave the decision on these questions to the new Executive. He predicted that an agreement could be reached with the Palestine Arabs only after the establishment of a Jewish state. To bolster his prediction, he cited the fact that the ex-Mufti of Jerusalem had sent emissaries to London after publication of the Peel partition plan in 1937 to negotiate for the establishment of relations between the two proposed states. He also said that several neighboring Arab states had approached the Agency for the same reason when it appeared that a Jewish state might be established.

The final session of the Congress included a discussion and adoption of major resolutions dealing with the future political policy of the Zionist movement.

THE month of Shevat, which usually corresponds to the month of February, heralds spring in Palestine. Flowers begin to bloom and the first among them is the almond tree. The Talmud thus describes this season: "The greater part of the rain has fallen, but the greater portion of the cycle is yet to come."

As an agricultural people, the Jews had a special attachment to trees and treasured them for their usefulness to mankind. They were looked upon as symbols of what was good and noble in life. As we read the Psalms we see that the righteous man is compared to "a tree planted by the streams of water, that brings forth fruits in season, and whose leaf shall not wither." The Psalms also state that the reward of the righteous man will be to flourish like a palm tree and remain firm like the cedar of Lebanon.

When the Israelites were in the desert they were commanded: "And when ye come unto the land ye shall plant all manner of trees." Although the forty years' march through the desert intended as a punishment for the sins of Israel, it had one advantage: when Israel departed from Egypt, Palestine was in poor condition; the trees planted in the time of Noah were old and withered. Hence, God said: "Shall I permit Israel to enter on uninhabitable land? I shall bid them wander in the desert for forty years, that the Canaanites may in the meantime fell the old trees and plant new ones, so that Israel upon entering the land may find it abounding in plenty." So when Israel conquered Palestine the land was not only newly cultivated but filled to overflowing with treasures.

THE NEW YEAR FOR TREES

By LEO SHPALL

The Fifteenth Day of Shevat is known as the New Year for Trees. Tradition tells us that on that day God begins to judge the trees which should be renewed with blossom and with fruit, and which should wither and die. The New Year for Trees was known to our ancestors when they lived in Palestine. It was their custom to plant trees from the fifteenth day of Shevat to the fifteenth day of Adar. There was a custom in those days to plant during that season a cedar tree for every newborn boy and a cypress tree for every newborn girl. When the marriage day approached these trees were cut down and used as posts for the Chuppah or marriage canopy. The fifteenth day of Shevat was also a day "for dividing up the year's products and estimating the growth of trees and fruits for rendering the Maaser-Tithe."

The festival was observed in the middle ages. The cabalists instituted practices to commemorate the day. Some of them have remained current among the Sephardic communities of the Orient, and some have become part of the observance of Jews in other lands. On the eve of Chamishah Asar Bishevat the Oriental Jews assembled in the synagogue and read the passages from the Bible and rabbinic sources that had reference to trees and fruits and the productivity of the fields.

While the observance of Chamishah Asar Bishevat is not obligatory, it has been observed by the Jews throughout the ages by partaking of fruits that grow in Palestine. The favorite fruit has been the dried carob, or St. John's Bread. The

fifteenth day of Shevat has become a unique holiday, deeply implanted in the traditions of our people. It is cherished because it represents a strong link between the distant past and the hopeful future of the Jewish people. It is the echo of the days when our people led a normal agricultural life.

In modern Palestine Chamishah Asar Bishevat assumed a different meaning. The trees planted in Palestine are not merely for remembrance. They are objects of reality.

The planting of trees in Palestine on Chamishah Asar is widespread and it is accompanied by elaborate ceremonies. On that day school children go to parks and gardens and plant trees there. In the course of these ceremonies a most impressive proclamation is read:

"The fifteenth day of Shevat shall be a day of planting unto you. Every tree, flower and plant shall be remembered on that day. And it shall be when thou art come to the land thou shalt plant every variety of tree, and thou shalt recite the blessing and sound the horn over them, and shalt rejoice over your land on this day. It shall be the New Year of the trees unto you, and thou shalt plant on every hill and mountain and in every glen and valley." The reading is followed by the ceremony of tree planting. When that is over, young people arrange processions in the city streets and in the colonies, carrying twigs and flowers and singing the songs of national revival.

THE PROPHETS

5. NAHUM

Behold upon the mountains the feet of him
That bringeth good tidings, that announceth peace!
Keep thy feats, O Judah,
Perform thy vows;
For the wicked one shall no more pass through thee;
He is utterly cut off.

Last of the Series of Wood Engravings
by Isaac Friedlander

A maul is come up before thy face;
Guard the defences,
Watch the way, make thy loins strong,
Fortify thy power mightily! —
For the Lord restoreth the pride of Jacob,
As the pride of Israel . . .

— From *Nabum*, Chapter 2



NEWS OF THE MONTH

PRESIDENT Truman, in his State of the Union message personally delivered to Congress, emphasized that the United States has not done enough with regard to the admission of displaced persons to this country and called for Congressional legislation to enable the entry of more refugees from Europe.

The President also told the joint session of Congress that existing legislation does not reach "the limit of federal power to protect the civil rights of its citizens." He decried "racial and religious bigotry" and declared that freedom to engage in lawful callings has been denied to many citizens as a result of such bigotry. The recently-established President's Committee on Civil Rights will study and report on the whole problem of federally-secured civil rights with a view toward making recommendations to Congress, he stated. Emphasizing that only about 5,000 displaced persons have entered the United States since May 1946, President Truman said that he did "not feel that the United States has done its part" in admitting refugees.

☆

RABBI Stephen S. Wise announced his resignation from "all offices in the Zionist Organization of America" as an aftermath to what he charged was the ZOA's misuse of its power at the World Zionist Congress. Dr. Wise was the founder of the ZOA in 1898. Stating that the Congress was "nothing less than tragic in its inadequacy in relation to a great hour," Dr. Wise said that it was "a terrible defeat for the cause, nothing less than disaster. Measured by the Zionist Congress," he continued, "the Zionist cause has fallen on evil days and ways. The heads of the Laborites and the Zionist Organization of America have succeeded in ousting Zionism's greatest statesmen." He described the new Zionist executive as "a Cabinet not of all talents, but of all ambitions, unholy and unlimited, a Cabinet representing a maximum of compromise and a minimum of conviction."

The Administrative Council of the Zionist Organization of America issued a

statement commenting upon Rabbi Stephen S. Wise's resignation, signed by Daniel Frisch, chairman of the Council. Referring to him as "the most tragic figure" at the Congress, the statement said, "His friends, the very people who fought for Chaim Weizmann to the last hour, found it neither feasible nor even possible to assign to Dr. Wise a place in the new executive, or another position of importance. They retained even Dr. Nahum Goldmann. Not Dr. Wise."

☆

MORRIS KENTRIDGE, Transvaal member of the South African Parliament, told a Zionist meeting in London that Prime Minister Attlee and Foreign Secretary Ernest Bevin had convinced him, during his recent visit to Britain, that the British Government was anxious to come to "a reasonable settlement in Palestine" on the basis of partition. If partition had been accepted as a solution a few years ago, many thousands of Jewish lives might have been saved, he added.

☆

THE curfew which was clamped down on Haifa Sunday night following the blasting of police headquarters there was lifted the following morning after police and troops had combed the city for the men who drove the explosive-laden truck into the police security compound.

The casualty report discloses that the explosion killed four policemen—two Arabs and two Britons—seriously wounded seven persons and caused slight injury to more than 50. Most of the latter are suffering from shock.

In a statement to the press, the Stern Group assumed responsibility for the blast. Their announcement coincided with a broadcast by the Irgun ridiculing reports that it had agreed to a truce. "Our war against the enemy is permanent and without interruption until our aim is achieved—liberation of the fatherland," the Irgun said.

Pointing out that its activities are guided by political and military requirements, the Irgun added that "we are not resting even if sometimes we are not shooting."

CONTINUED looting of Jewish homes by British soldiers was reported from various parts of Palestine.

In a number of cases detachments of airborne troops instituted "searches" without orders or warrants. The "searches" consisted of systematic ransacking of Jewish apartments. Women's purses, money, jewelry, watches, fountain pens and other valuables were taken and the owners were threatened with pistols or tommy guns. The Hebrew press carries detailed accounts of incidents in cities, towns and settlements.

☆

ARAB newspapers published in Beirut carry a report stating that the Soviet Charge d'Affaires there has declared that his government will oppose the partitioning of Palestine into separate Jewish and Arab states.

Negotiations are now going on with the Syrian Government to permit Germans residing in Palestine to settle in Northern Syria, it was learned. Apparently anticipating the establishment of a Jewish State which would include the section of Palestine where they are living, the Germans are reported to have proposed to the Syrian Government that they transfer their Palestine holdings to Arabs in Palestine in exchange for a land grant in Syria.

☆

A PROPOSAL that the United States submit the Palestine problem to the United Nations was made by Senator Francis J. Myers, Democrat, of Pennsylvania, in a letter to Under-Secretary of State Dean Acheson.

Senator Myers also appealed to the State Department for intervention in behalf of Dov Gruner, who was recently sentenced to death by a British military court in Palestine for participation in a terrorist raid. Gruner had previously served with distinction in the British army for four years. Gruner's sister, Mrs. Ernest Friedman, is a resident of Lancaster, Pa.

☆

MEMBERS of the world Zionist executive and the staffs of the three branches of the Jewish Agency political department met in London under the chairmanship of Moshe Shertok. They discussed the distribution of functions among members of the executive and laid out the political work of the three sections.

GRAVELY concerned over the attacks on British military quarters by members of Jewish extremist groups in various parts of Palestine, the Jewish Agency and the Jewish Community Council of Jerusalem have issued calls to the Jews to do everything in their power "to prevent further crimes."

In Tel Aviv posters appeared in Hebrew throughout the city proclaiming "Though Shalt Not Kill" and asking the Jewish population to help combat terrorism. In Jerusalem the Jewish Community Council emphasized in its appeal that terrorism "is causing great harm to the Jews of Palestine and to the Zionist cause."

☆

A SPECIAL plenary session of the Zionist executive in Jerusalem was convened to consider the situation which has become aggravated as a result of last Thursday's attacks. The session will take place under the chairmanship of David Ben Gurion, who arrived in Jerusalem from London.

☆

THE American Jewish Conference has called upon its 63 affiliated organizations to drop all independent campaigns for the admittance of 100,000 displaced persons to the United States under the immigration quotas which were not used during the war years, and to rally behind the newly-created National Citizenship Committee on Displaced Persons headed by Earl Harrison, American member of the Intergovernmental Committee on Refugees.

The call was issued by Henry Monsky in a communication addressed to all affiliated bodies. Mr. Monsky emphasized the need for complete coordination of action in support of a legislative program for the liberalization of immigration laws and characterized separate campaigns for the admission of 100,000 displaced Jews as "a serious error" which may divide ranks and result in defeat. He stressed the importance of "united action by all groups within our population to insure maximum support of the proposed legislation," which is designed to make complete use of all presently unfilled quota permits.

The communication declared that it was the view of the executive committee of the conference "that the formation of the new Citizens Committee, which includes representatives of all faiths and all

segments of American public opinion, is a major step in the direction of securing united action" and that as a consequence, the American Jewish Conference will carry on its activities in that field through the Citizens Committee.

☆

RECOMMENDATIONS as to the quota which every Jewish community in the United States should accept in the nationwide \$170,000,000 campaign of the United Jewish Appeal in 1947, were made at a two-day meeting of the National Committee on Community Quotas.

In considering the 1947 quota for each community attention was given to many factors, including "Jewish population, economic resources, community organization, leadership and social vision." Every community conducting a Spring campaign on behalf of the United Jewish Appeal will shortly receive a formal statement from the committee regarding the recommendation of its quota.

THE virtual collapse of the Colum-

bians in Georgia does not mean the end of organized anti-Semitism in the South, Alexander F. Miller, Southeastern Regional Director of the Anti-Defamation League of B'nai B'rith, warned in a statement.

He predicted the rise in the near future of similar lunatic fringe organizations that would capitalize on the controversy raised by this group. Expressing his thanks for the remarkable unity and self-discipline of the Atlanta Jewish community before a flood of unwarranted and provoking attacks, Miller singled out the Public Relations Committee of the Atlanta Community Council and its chairman, Julian V. Boehm, for special praise. The efforts of the Jewish War Veterans under the leadership of Commander Arthur Weiss and Past Commander Paul Ginsberg, were also lauded.

☆

DR. NICHOLAS MURRAY BUTLER, president emeritus of Columbia University, denied that the institution practiced dis-

More Anti-Zionist and Anti-Jewish Feeling in Egypt

ATTEMPTS to organize a League of Arab People in opposition to the Arab League are developing in Cairo, center for all pan-Arab movements and Arab secret and public activities.

The proponents of the new league, who apparently include extremist leaders from all Arab countries in the Middle East, are basing their chief arguments on the "too moderate" program of the Arab League, which they also accuse of a pro-British orientation. They blame the Arab League for not having obtained a clear-cut Arab victory at the London conference on Palestine.

In informed official circles it is known that Haj Amin el Husseini, ex-Mufti of Jerusalem and friend and fellow-conspirator of Hitler and Mussolini, is the guiding hand behind the organizational efforts of the new people's league. Their chief support, thus far, comes from Arab youth organizations, well known for their nationalistic and extremist positions.

But the People's League adherents are not passing up any opportunities to develop their organization into a wide mass movement, including liberal elements among the Arabs as well as the reactionaries. Pointing to the fact that the Arab

League is composed of the rulers of the Arab countries, who often decide matters of policy on the basis of their own personal interests, the behind-the-scenes manipulators are appealing to even the left-wing, the Arab Socialists and Communists, to aid in supplanting the Arab Kings' and rulers' league.

It is obvious that by this maneuver they hope not only to build their own organization, but also to alienate many Palestine Arabs from the Jews before a rapprochement is effected in that country.

The young generation of Egyptian Jews, although assimilated to a great extent, is beginning to feel unwanted in their native land and are turning more and more toward Palestine as the only country which holds a future for them.

Here, young educated Jewish men and women, fresh from school, are finding it very difficult to obtain employment. Both private industry and government offices turn them away when they seek a job. In a number of instances they were flatly told that they were being refused employment only because of their religion—this is particularly true in the case of white collar workers.

—Through J. T. A.

crimination against applicants of any race, color or creed. In an address to an alumni luncheon, he said that scholastic rank and qualifications were the criteria of admitting officials.

Expanding his remarks which were intended to reply to the charges of discrimination against the university's medical school made by the City Council on the basis of material gathered by the American Jewish Congress, Dr. Butler cited the charter of Columbia, which bars discrimination, and said that representatives of Catholics and Jews had been added to the institution's board of trustees shortly after the Revolutionary War.

☆

THE appointment of Rabbi Samuel Sobel as the first permanent Jewish chaplain in the history of the Navy was announced by Rabbi David de Sola Pool, chairman of the Jewish Welfare Board's Committee on Army and Navy Religious Activities.

☆

A PROTEST against the granting of permanent residence and citizenship to Nazi scientists now working in this country for the Army was made by forty prominent clergy and lay leaders of all faiths, the Council Against Intolerance in America announced.

The scientists, educators, clergymen and civic leaders signed telegrams addressed to President Truman and Secretaries of State and War James F. Byrnes and Robert P. Patterson, respectively. The messages urged that the former Nazi Party members and supporters should not "be granted permanent residence or citizenship in the United States, with the opportunity that would afford of inculcating those anti-democratic doctrines which seek to undermine and destroy our national unity."

Among the signatories were professors from Princeton, Harvard, Cornell and Western Reserve Universities as well as Prof. Albert Einstein, Bishop Francis J. McConnell, Rabbi Stephen S. Wise, Herbert Bayard Swope, Charles Bolte, chairman of the American Veterans Committee, and Rabbi Solomon Goldman of Chicago.

☆

MAX M. WARBURG, noted philanthropist and Jewish communal leader who left Nazi Germany in 1938 and became

an American citizen at the age of 77, died recently at his home in New York. He was 79 years old.

Mr. Warburg, a brother of the late Felix M. Warburg, was for nearly fifty years the head of the four-generation-old German banking house of M. M. Warburg and Co. until it was taken over by the Nazis. For years he was a director of the Central-Verein Deutschen Staatsbürger Juedischen Glaubens (Central Union of German Jews), which was a representative body of all German Jews. His most important Jewish work was with the Hilfsverein für Deutschen Juden (German Jewish Aid Society), major agency in Germany for the relief, rehabilitation and resettlement of distressed Jews, founded in 1901 by his father, Moritz Warburg.

In this country he continued his interest in Jewish communal affairs and was

elected a member of the Joint Distribution Committee board of directors and executive committee in December, 1939. He was also elected to active membership of the American Jewish Committee and became prominent as a leader in organizations formed here to speed the integration into the American scene of European refugees. Among these was the Refugee Economic Corporation, of which he was a director.

Continuing his active participation in overseas relief, reconstruction and resettlement activities, Mr. Warburg and his brother Fritz offered to the J.D.C. in 1945 as a child-care center the use of his estate in Blankenese, near Hamburg, which had been seized by the Nazis and returned to him after liberation. Two hundred orphaned Jewish children up to the age of 16, survivors of Nazi concentration camps, are now living there.

BIG MAN IN BASKETBALL AND HOCKEY

GUIDING the destinies of the new Basketball Association of America, America's fourth major league organization which started its season last November, is an energetic gentleman from New Haven, Conn., Maurice Podoloff, who doubles in brass as president of the American Hockey League. One of the most powerful and at the same time one of the least known personalities in the athletic world, Podoloff has a most interesting background in a variety of fields which helped him attain the recognition he now enjoys as one of the top men in sports promotion.

Born in Russia, Podoloff's family first settled in New York City, subsequently moving to Long Island, where his father was employed in a rubber factory. In 1895 the family moved to New Haven, where the elder Podoloff bought an oil route, peddling oil and later wood and coal, from a wagon. He was a man of little education, but who aspired to greater things in life for himself and his family, now grown to four sons and a daughter, including young Maurice. In 1910, he gave up his peddler's route, and started in a small real estate business. He prospered greatly, and after several years was engaged by Yale University as its confidential agent, authorized to purchase real estate required by the school in its expansion program for a new medical

school. This position he held until his death in 1929.

Maurice attended Yale, was graduated with the class of 1913, and then from Yale Law School in 1915. He practised law for several years and had a fling at manufacturing, but when his father asked him to go into real estate, he did so, and took over the entire business upon his father's death. Maurice continued the association with Yale University during a period when the University was engaged in its largest expansion program.

In 1926, together with his father and two brothers, Maurice built the New Haven Arena, one of the finest of its kind in the country. This brought him into professional sports promotion for the first time, because New Haven had a franchise in the Canadian-American League, and Maurice was a charter member of the board of governors. In 1935 he became secretary-treasurer of the league, and a year later was elected its president. Two years later he merged his loop with the International Hockey League, and in 1940 the American Hockey League was born, with Podoloff as president, a post he has held since that time.

This summer, when the Basketball Association of America was formed by the Arena Managers Association, the latter group selected Podoloff as president.

—By J. T. A.

PIERRE DREYFUS, prominent French-Jewish leader, and Prof. Alexander H. Pekelis, member of the American Zionist Emergency Council and one of the leaders of the World Jewish Congress and of the Zionist Laborites in the United States, were killed recently in the crash and explosion of a Paris-New York Constellation plane at Shannon Airport, Eire. Dr. David Tannenbaum, director of the Palestine Economic Bureau of the Zionist Organization of America, who was also on board, was among the injured.

Dreyfus, who was 55 years old, was the son of Capt. Alfred Dreyfus. Although a member of the Legion of Honor and a veteran of both World Wars who was decorated by Marshal Petain in 1916, he was forced to flee France to the United States in June, 1942, because of the Vichy Government's anti-Jewish laws. During the remainder of the war he lived in this country lecturing and writing.

Dreyfus took a particular interest in ORT work. Beside serving as head of the French ORT, he was also a member of the central board of the World ORT Union and a member of its executive committee. He was also a member of the executive of the American OSE, Jewish health society, and of the French OSE and was vice-president of the American Friends of the Alliance Israelite and a member of the central committee of the Alliance in Paris.

Dr. Pekelis, chief consultant to the Commission on Law and Social Action of the American Jewish Congress, and Associate Professor of Sociology on the Graduate Faculty of Political and Social Science of the New School for Social Research, was returning from the World Zionist Congress in Basle. He was born in Odessa forty-four years ago. He studied and lectured in the Universities of Leipzig, Vienna, Florence and Paris and, after coming to this country in 1941, at Columbia University. He was elected editor-in-chief of the Columbia Law Review for 1942-43, the first foreign-born person to hold that post. He had served as chairman of the European Council of the World Jewish Congress.

☆

ONE British officer and three non-commissioned officers were flogged by members of the Irgun Zvai Leumi in retaliation for the judicial whipping of 16-year-old Benjamin Kimchin, who was given 18 lashes as part of a sentence fol-

lowing his conviction of participating in a bank robbery in Jaffa.

☆

SEVEN hundred and fifty visaless immigrants from Cyprus arrived in Haifa aboard the British transport Ocean Vigor, which had originally carried many of them to Cyprus.

Among the passengers were 500 women and children who were shipwrecked on the island of Sirini and 250 other deportees who were among the first to be sent to Cyprus.

☆

ADDRESSING a world conference in Basle of the Youth Aliyah movement, George Landauer, its head, announced that 54,000 European Jewish children are prepared to emigrate to Palestine next year. Twenty-four thousand of them, he said, are now in DP camps in Germany.

Reviewing the achievements of the youth immigration movement, Landauer disclosed that 20,000 children have fled Europe to Palestine since 1933. He estimated that another 120,000 had survived the Hitler era throughout Europe. Many of the children who escaped to Palestine have since helped establish the newest settlements in far-flung areas of the country.

Landauer said that the 54,000 children could be placed in settlements and in individual homes. The only problem in connection with placing them immediately was the housing shortage, he added.

Reporting on the organization's finances, he said that it has spent a total of \$14,000,000 to date and that the Haddassah contributed half that amount.

☆

FUNERAL services were held in Basle for Jacob Fishman, American Zionist leader and former editor of the New York *Jewish Morning Journal*, who died of a heart attack. He was 68 years old.

Fishman, who was born in Radzilovo, Poland, arrived in this country at the age of 14. After serving on the staff of the *Jewish Daily News* and the *Warheit* for 23 years he joined the *Journal* as editor-in-chief in 1916 and held the post until 1938. Since then he had served as a columnist. He is credited with having designed the first typewriter with Hebrew characters.

He was an active Zionist and a vice-president of the Zionist Organization of America. He also helped organize the

United Palestine Appeal in the United States in 1925 and was active in the United Jewish Appeal. He was attending the 22nd World Zionist Congress as a Z.O.A. delegate and a correspondent of the *Journal*.

☆

A DENIAL of David Ben Gurion's statement at the World Zionist Congress that the Arabs were prepared to accept partition in Palestine as far back as 1937 was issued in Jerusalem by the League for Arab-Jewish Rapprochement.

☆

THE traditional Maccabee marathon took place in Palestine with hundreds of runners carrying torches from Modiin, near Lydda, where the Maccabean rebellion against the Greek rulers of ancient Palestine began, to Tel Aviv.

The colorful marathon began at the graves of the heroes of the rebellion in Modiin, where the Zionist flag was flown at half-mast in memory of Jewish war dead and visaless immigrants who perished attempting to reach haven in Palestine. The runners were welcomed joyfully at each colony on the way and their torches were used to light new ones which were then brought to local synagogues to light Chanukah candles.

At Rishon Le Zion, Menashe Meirovitz, the only survivor of a group of Jewish students, organized in Russia as the "Lovers of Zion," who emigrated to Palestine in 1882, addressed a large group of settlers attending the celebration. The marathon culminated when the torch bearers arrived at the Maccabee center in Tel Aviv where an impressive ceremony was held with Jewish leaders from all over the country attending.

A parchment scroll containing greetings and a message of hope and courage to the delegates at the World Zionist Congress in Basle was sent from the meeting.

☆

A STREET in the Sanhedrian quarter of Jerusalem has been renamed in honor of the late Rabbi Moshe Blau, former leader of the Agudas Israel. The street is in an area where a large Agudah housing project is nearing completion.

☆

FOUR Polish Catholic women told the U. S. military court trying 53 Nazi doctors that the defendants had crippled them and hundreds of other Jewish and non-Jewish women during "experiments"

[Continued on page 22]

BROOKLYN JEWISH CENTER ACTIVITIES

Dr. Sidney E. Goldstein to Be Guest Preacher This Friday Night

THIS Friday night, January 24th, at our late Friday night lecture services we shall have the privilege and the pleasure to have as our guest preacher, Dr. Sidney E. Goldstein, Professor of Jewish Social Services at the Jewish Institute of Religion and associated with Dr. Stephen S. Wise in the ministry of the Free Synagogue in New York. Dr. Goldstein has chosen a very timely subject, "Is the Only Choice—Capitalism or Communism?"

As a keen student of social and economic life we know that Dr. Goldstein will have an important message to bring to our congregation.

Cantor Sauler will lead in the congregational singing and render a musical selection. All our members and their friends are cordially invited.

Annual Meeting—January 30th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 30th, 1947 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A report of the past year's activities will be rendered.

MAURICE BERNHARDT, Secy.

Dr. Halkin Lectures on Zionism

PROF. Abraham S. Halkin, Educator, Orientalist and instructor of Semitics at Columbia University, will deliver the fourth of a series of lectures on the "Story of the Zionist Movement" on Wednesday evening, January 29th at 8:15 o'clock. In this lecture Prof. Halkin will discuss "Promise and Fulfillment." In his final lecture on February 5th he will discuss "Crisis and Outcome." Center members and their friends are cordially invited to attend.

Advance Notice

NEXT Friday, January 31st, we shall be privileged to have as our guest preacher in our pulpit, Rabbi David Sel-

igson, a former Chaplain in the U. S. Army who served with distinction in the China-Burma-India sector of the war. He is also associate Rabbi of the Central Synagogue in Manhattan. He will preach on the subject, "The Problem of Leadership."

Hebrew School Notes

THE Hebrew School students collected \$321.16 for the Jewish National Fund. Tree certificates were distributed to the students in recognition of their fine efforts on behalf of the Jewish National Fund. Mr. Edelheit was in charge of the collection.

A guest speaker at a combined Hebrew School-Sunday School Assembly was Capt. Tuva Berlin, who served as an engineer with the Palestinian Units in the British forces. Capt. Berlin spoke of the contributions of Palestinian Jews to the war effort and of the aid extended by the members of the Jewish Brigade to displaced persons in Europe.

The choral group, under the direction of Mr. Grossman, now has over 75 voices. In addition to students of the Hebrew School and Sunday School, several students of the Center Academy as well as Alumni have joined this group. Rehearsals are held every Monday and Tuesday at 6:00 o'clock.

The classes of the Hebrew School are now engaged in a Sabbath project emphasizing Sabbath prayers and customs. Every student in the school will be taught how to chant the Kiddush.

At a recent gathering of parents and students, Rabbi Mordecai H. Lewittes, principal of the school, stated that the Sunday School has become a primary department preparing students for admission into the Hebrew School. Girls may continue beyond the primary grades in our two-day-a-week or three-day-a-week department. Beginning with the 4th grade, boys are required to attend the Hebrew School.

The Chanukah issue of the *Ha-Shofar*, student publication, appeared at the end of December. There were contributions to the newspaper by Doris Shapiro, Shirley Aronow, Ronald Neuwirth, Arthur Brimberg and Herbert Frank. The faculty adviser is Mr. L. Shpall.

Sisterhood Installation of Officers at Center Annual Meeting

THE newly elected officers of the Sisterhood will be installed at the Annual Meeting of the Brooklyn Jewish Center on Thursday evening, January 30th. Members of the Sisterhood are cordially invited to attend.

Junior League News

THE Junior League of the Center is sponsoring the showing of a documentary film, "Home Are the Hunted," with Ralph Bellamy as narrator, at their meeting scheduled for Thursday evening, January 30th at 8:30 o'clock.

Dancing will follow and refreshments will be served.

Young Folks League Cocktail Party

THE annual Young Folks League March of Dimes Cocktail Party will be held on Tuesday evening, January 28th at 8:30 o'clock. A gala time has been arranged. Admission will be by membership card plus a minimum donation of \$1.50.

Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Louis H. Schlesinger of 1025 St. Johns Place on the marriage of their son, Frank, to Miss Anita Aptekar at the Center on January 19, 1947.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Jack N. Blumberg of 386 Linden Boulevard on the Bar Mitzvah of their son, Thomas, which will be celebrated at the Center this Sabbath morning, January 25th.

Sabbath Services

FRIDAY evening services at 4:45. Kindling of candles at 4:42 P.M. Sabbath services, Parsha "Bo," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 4:45 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 3:45 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 4:30 P.M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BRENNER, RUBIN

Res. 146 Hooper St.
Bus. Sawdust, 69 N. 6th St.
Married
Proposed by Moses H. Hoenig,
David Spiegel

BRODSKY, JACK

Res. 621 Lefferts Ave.
Bus. Mfg., 914 Gates Ave.
Married
Proposed by Jack Silverman

COHEN, BEN

Res. 919 Park Pl.
Bus. Market, 4121 Avenue D
Single
Proposed by Benj. Leslie, Max Krisoff

EDELMAN, JEROME

Res. 1539 Sterling Pl.
Bus. Lawyer, Same
Single
Proposed by Arnold Reisler, Abe Mann

FABRICANT, ISAAC

Res. 1290 E. 19th St.
Bus. Real Estate, Same
Married
Proposed by Dr. Jos. Horowitz,
Dr. Irv. L. Cohen

FINE, BERNARD

Res. 1024 Montgomery St.
Bus. Luggage, 1087 Broadway
Married
Proposed by Abe Mann, Leo Kaufmann

FORGOSH, Miss GERTRUDE

Res. 1932—75th St.
Proposed by Max D. Zankel,
Louis Frank

FRANCK, HARRY

Res. 365 New York Ave.
Bus. Shoulder Pads, 111 Mercer St.
Married

FRANK, DAVID

Res. 642—2nd St.
Bus. Buyer, 60 Division St.
Single
Proposed by Phillip Brenner,
Maurice Bernhardt

GREENBERG, Miss HELEN

Res. 1500 Carroll St.
Proposed by Kathleen Greenfield,
Jules W. Gold

GREENBERG, MARVIN

Res. 125 Lenox Rd.

Bus. Real Estate, Same
Single

Proposed by Arnold Reisler, Abe Mann

GROSSMAN, Miss ELLEN R.

Res. 1579 Sterling Pl.
Proposed by Joseph J. Prince

HALBREICH, LESTER

Res. 525 Eastern Pkwy.
Married
Proposed by Irv. Sankin, Alvin Lapper

HOLTZMANN, Miss JACQUELINE

Res. 70 Heyward St.
Proposed by Louis Rivkin,
Lillian Gottlieb

KIMMEL, ABRAHAM

Res. 30 E. 91st St.
Bus. Teacher, Franklin K. Lane H. S.
Married
Proposed by Dr. Geo. J. Gerlin

KIRSTNER, HERBERT I.

Res. 165 E. 19th St.
Bus. Glazing, 39 Gt. Jones St.
Married
Proposed by Mort Zimmerman,
Abe Mann

LASH, DANIEL

Res. 740 Empire Blvd.
Bus. Govt., Municipal Bldg.
Married

LEVINE, RALPH H.

Res. 214 Floyd St.
Bus. Banking, 1622 Pitkin Ave.
Single
Proposed by Arnold Reisler, Abe Mann

LOBSENZ, LEONARD N.

Res. 467 Brooklyn Ave.
Bus. Optometrist, 6 Broadway
Single

PERLOV, SIDNEY

Res. 150 E. 19th St.
Bus. Crockery, 29 Gt. Jones St.
Married
Proposed by Morty Zimmerman,
Abe Mann

RAPPAPORT, WM.

Res. 195 Underhill Ave.
Bus. Hats, 4 Myrtle Ave.
Married
Proposed by David Rubenstein,
Morris Fried

ROSE, EDWARD J.

Res. 27 E. 91st St.
Bus. Shoes, 328 Livingston St.
Married

Proposed by Norman Rose,
Arnold W. Lederer

SANDAK, LOUIS

Res. 269 Brooklyn Ave.
Bus. Paints, Same
Single

Proposed by Abe Mann, Leo Kaufmann

SHAPIRO, HAROLD

Res. 354 E. 53rd St.
Bus. Kitchen Equip., 57 Gt. Jones St.
Married
Proposed by Irv. Chalkin,
Mort Zimmerman

SIEGLER, DANIEL J.

Res. 180 Pennsylvania Ave.
Bus. Lawyer, Same
Single
Proposed by Frank Schaeffer,
Joseph Goldberg

UBERMAN, H. S.

Res. 240 Crown St.
Bus. Furs, 226 W. 29th St.
Married
Proposed by Harry Weinberg,
Louis Weinstock

WEINGARTEN, LEWIS E.

Res. 919 Park Pl.
Bus. Insurance, 26 Court St.
Married
Proposed by Dr. Samuel T. Markoff,
S. H. Goldberg

YOUNG, ALBERT

Res. 1281 E. 49th St.
Bus. Chemicals, 47-02—5th St.
Married
Proposed by Harold Finkelstein,
Edward Goroff

ZINMAN, Miss ANNA

Res. 739 Dumont Ave.
Proposed by Mrs. Nathan Adler

The following have applied for reinstatement:

FEIN, GEORGE

Res. 2209 Avenue K
Bus. Tin Can Mfg., 50th St. & 1st Ave.
Married
Proposed by Judge Emanuel Greenberg,
Louis Daum

JACOBY, HERMAN

Res. 1304 Union St.
Bus. C.P.A., 11 W. 42nd St.
Married

Proposed by Aaron Pollack, Sol Glazer

SHAPIRO, DR. JACOB

Res. 766 Eastern Pkwy.
Bus. Dentist, Same
Married

The following applications were received too late for insertion in the regular columns

AUSSENBERG, LOUIS

Res. 1613 Prospect Pl.

Bus. Cigarette Service

Single

Proposed by Barbara Sapowitz,

Sylvia Newberg

BERK, DR. CHARLES

Res. 459 Brooklyn Ave.

Bus. Physician, Same

Married

Proposed by Mark J. Goell,

Milton J. Goell

BREITSEIN, MISS ARLENE

Res. 3035 Brighton 4th St.

FELIXSON, PHILIP

Bus. Stationery, 187 Blake Ave.

Single

Proposed by Harry Zahkem

GOLDBERG, ARNOLD

Res. 1500 Carroll St.

Bus. Meats, 270 Sumner Ave.

Married

Proposed by Sol Levine,

Rubin M. Handelman

GOLDBERGER, SEYMOUR

Res. 1560 Carroll St.

Bus. Doll Mfg., 307 Richardson St.

Single

Proposed by Jack M. Booth,

James J. Jackman

HOFFMAN, ABRAHAM

Res. 612 Montgomery St.

Bus. Poultry, 94-02 Liverpool St.

Married

Proposed by Walter K. Shofler

LERNER, IRVING

Res. 1804 Sterling Pl.

Bus. Child Care, 332 E. 149th St.

Single

Proposed by Jack Kleiman,

Chas. Berkowitz

MILLER, DR. PAUL M.

Res. 241 Utica Ave.

Bus. Podiatrist, Same

Married

Proposed by Dr. I. J. Sparer,

Rubin Gralla

MORISOFF, MORRIS

Res. 2138—69th St.

Bus. Special Agent, 350—5th Ave.

Married

Proposed by Bert Hollander,

Harold Finkelstein

REISS, MISS ALYCE

Res. 1654 Carroll St.

REISS, MISS HELEN

Res. 1654 Carroll St.

SEALOVE, GEORGE

Res. 140 Clarkson Ave.

Bus. Dresses, 525—9th Ave.

Married

Proposed by Jerome H. Cole,

Abraham Dunner

SHARROW, SAM

Res. 75 E. 21st St.

Bus. Golf, 1472 Broadway

Married

Proposed by J. Selig and

Harry Harrison

SHMALZMAN, LAWRENCE

Res. 1410 Prospect Pl.

Bus. Machines, 313 Rockaway Ave.

Single

Proposed by Barbara Sapowitz,

Sylvia Newberg

WEINBRAND, THEODORE

Res. 640 Eastern Pkwy.

Bus. Jewelry, 6402A—18th Ave.

Married

Proposed by Murry Husid,

Jack Boykoff

WEISMAN, DR. MARCUS M.

Res. 51—8th Ave.

Bus. Dentist, Same

Single

Proposed by Dr. S. Krauss,

Robert Krauss

WEISS, MISS RUTH

Res. 190 Legion St.

ZEGER, MAL

Res. 705 Lefferts Ave.

Bus. Meat, 427 W. 14th St.

Single

SAMUEL H. GOLDBERG,

Chairman, Membership Committee

CENTER CLUBS

Shomrim

THE Shomrim are making plans for another social at which the members of the Vivateles will be their guests. The most outstanding feature of their cultural program was a discussion of the Zionist Congress.

Tzofim

On Saturday, January 4th, the Tzofim had a game night. The members played games and prizes were awarded winners. Among the current problems discussed by the club was the "Partition of Palestine and Terrorism."

Maccabees

Like the Tzofim, the Maccabees had a game night on January 4th, accompanied

by a Quiz game. This club is busy discussing some of the material issued by Young Judea pertaining to Jewish holidays.

Vivateles

The Vivateles are busy with their arts and crafts, Palestinian dances and songs. Among the topics of discussion popular in the club is the life of the Halutzim in Palestine.

Candlelites

The Candlelites are busy rehearsing a short skit which they expect to present on Purim. They are also busy on clay work and other forms of arts and crafts.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Library books, Prayer Books and Taleisim from the following:

Mr. and Mrs. Jack Bloom, in honor of the Bar Mitzvah of their son, Sheldon.

Mr. and Mrs. Sidney Gusick, in honor of the Bar Mitzvah of their son, Richard.

Mr. and Mrs. Benjamin Z. Levitt, in honor of the marriage of their daughter, Bernice.

Mr. and Mrs. Michael J. Miele and children, in memory of Mr. Morris Hirsch.

Mr. and Mrs. Lawrence Schiff, in honor of the marriage of their son, Mortimer.

Mr. and Mrs. Irving Swirnow, in honor of the Bar Mitzvah of their son, Allen.

BASKETBALL GAME

Brooklyn Jewish Center

vs.

Arverne Club

THIS SUNDAY EVENING, JAN. 26th

Preliminary Game at 8 P.M.

Center members — 75c (incl. tax)
Non-members — \$1.20 (incl. tax)

THE SHELTON AFFAIR

[Continued from page 9]

sentiments, and when Brooklyn College was whipping it in basketball some years ago these sophomoric pupils began to taunt their guests, referring to their racial background. Brooklyn broke off relations for a year or two as a result, but Manhattan did nothing to curb the students. As a matter of fact, only last year the *Quadrangle*, weekly newspaper of Manhattan, ran a fiction sports story about the bribing of college cage stars, and the villain was a thinly-disguised Semitic character named Rabinowich, if memory serves.

On the other hand, consider the institution of St. John's. The latter, unlike Manhattan and Wyoming, has had close contact with Jews, for Jews have been their stars for years. Hence when Steve Nagy, of Akron, began to bait Hy Gotkin, star of the St. John's team, in a Garden game several years ago, the Vincents acted swiftly. They broke off relations with Akron and all of the other local teams likewise barred them.

There is a definite relationship between anti-Semitism in sports and the character of the sports promotion involved. By and large it can be said that where the game is sponsored under "professional" auspices, as opposed to "amateur" sponsorship, anti-Semitism has less fertile ground to flourish. That is, pro sports like baseball and boxing are based on exploitation of talent, with the principal objective being financial profit. Amateur sports, on the other hand, are, theoretically, conducted neither for the purpose of making money nor for providing spectacles for fans. It follows that when an athlete is billed as a professional, he is invariably a top-notch performer. Hence he customarily pleases the fans. This will explain why Hank Greenberg, Barney Ross and Sid Luckman, among other professionals, have not suffered the fate of those Jewish athletes who have engaged in amateur sports, or the collegians who have run afoul of anti-Semitism. If the pros don't "produce," they are dropped by their promoters and are not around when jaded or disappointed fans would be prone to use invectives.

On the other hand consider what conduct is implied in the simon-purity of amateurism. To be specific, let's look at

golf and tennis. These are two well-known sports cultivated principally by amateurs. And it is a fact that more discrimination is shown in that field than in professional sports. Few golf clubs in America admit Jews, and for many years the sacrosanct domains of tennis were off-bounds to them. It was only when Jews, in self-defense, organized their own golf clubs, like Fresh Meadow, that Miss Sylvia Annenberg became a champ and Herman Barron one of the standout pros in America. And it was only when Seymour Greenberg and Sidney Schwartz played tennis in high school that they could gain net prominence by being entered in "open" competition. But without Jewish-owned golf clubs and without colleges and high schools, there would be no Jewish golf and tennis champs, for to attain high proficiency in sports one must practice long and regularly.

Then there is discrimination of the covert sort. One of the famous football episodes of the Ivy League involves a Jewish star at Princeton, Frankie Glick. Back in 1914 Frankie was the great quarterback of the team. When the classic game with Yale arrived, "Snake" Ames, his gentile rival, started, much to the consternation of the Princeton rooters. Ames ran the team for three quarters, at the end of which Yale led by 19-0.

In desperation, Princeton had to put Glick in. In ten minutes Princeton scored twice and the ball was on Yale's 10-yard line when the game ended. Every football fan in America knew that Princeton had sacrificed its most precious triumph on the altar of bigotry.

There is often a bright image on the other side of the canvas. About a decade ago, Milt Trupin came out of City College and was signed by the Visitation basketball team. The star of the club was Willie Scril, who refused to pass to the Jewish boy. One night John Donlon, manager of Visitation, read the law to Scril.

"You'll be off this club when Trupin will be the star," he said, and a few months later Scril was fired. Trupin went on to break all scoring records for the Vissies' home court.

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THE PRAYER BOOK [Continued from page 8]

tors." The prayer of Rab Hiyya reads, "May it be Thy will, O Lord our God and God of our fathers, that Thy Torah be our faith and that our heart grow not faint, nor our eye grow dim." A deeply moving prayer occurs in the Siddur of Rabbi Amram (9th century): "O Master of all worlds, may it be Thy will that Thy Torah be my faith and my work every day, and let me not go astray in it. Put me in need of the gifts of human beings, for their gift is small and the reproach is great."

The Prayer Book may therefore be described as basically the achievement of the Rabbis, who utilized the rich background of the Bible both for material and for inspiration. However, the growth of the Prayer Book continued even beyond the great creative periods of the Bible and the Talmud.

In the medieval age, *payyetanim*, or poets, arose throughout the Jewish world, who created a mass of literature, consisting of tens of thousands of religious poems. The late Professor Israel Davidson made it his life work to collect and systematize this literature in the monumental four-volume work, "Thesaurus of Medieval Hebrew Poetry." Some of these *piyyutin* have entered the Prayer Book, especially on feast and fast days. Some are very beautiful, others are very difficult and involved. Often the Rabbis objected to the overloading of the Service with these compositions. Nonetheless, many of them, like *Geshem*, the prayer for rain on Shemini Atzereth, *Tal*, the prayer for dew on Pesah, *Akdamut* on Shavuot and others, became very popular.

In the latter half of the Middle Ages, the mystics who often laid stress upon the sacred character and numerical value of the Hebrew letters and words, made their contribution to the Prayer Book. Their deep spirituality is clear in two prayers that might well be restored to more general use—a morning meditation, "I hereby take upon myself the commandment, 'Thou shalt love thy neighbor as thyself,'" and a night prayer, "I hereby forgive all who may have angered or vexed me or sinned against me, and may no one be punished for my sake."

The growth of the Prayer Book never ceased. Hymns like *Adon olam* and *Yigdal* were welcomed into the Prayer Book. Variations in detail abounded in the rit-

uals of different cities, countries and communities. Most of these, such as the rituals of Avignon, Frankfurt, Rome have only historical value today. Still in active use today are the ritual of the Sephardic or Spanish-Portuguese community and the far more common Ashkenazic or German-Polish rite. This has been modified slightly by adherents of the chasidic school into the *musab Sephard* and the *musab ha'ari*.

In the modern age, the fountain of Jewish Prayer has not flown as freely as heretofore, though such spiritual giants as Chief Rabbi Abraham I. Kook have continued to quicken Jewish piety with new prayers and meditations. The reason inheres in present-day conditions. To a tragically large degree, those who have retained their piety have lost the creative touch, while those who possess the creative spark have lost their piety. The great task facing the leaders and people

of Israel is to make Jewish tradition once more a life-giving, free-flowing stream. Our generation must build a vital and beautiful future for Judaism, by keeping it loyal to its past without being enslaved by it, and by making it responsive to the present without being ensnared by it.

For centuries, the Prayer Book has been the treasure house of the Jewish spirit, whence our fathers took refreshment and strength and purity of soul. Our generation needs even more desperately than they the healing of a clear-eyed, honest and courageous faith. There can be no happy society without a living religion and no living religion without prayer. To make prayer sincere and meaningful for us today, as it was for our ancestors, is a prime objective of our movement. New problems may demand a new approach but the goal remains the same—to unite the hearts of the fathers and the children and help lead them together to their God.

NEWS OF THE MONTH [Continued from page 17]

at the Ravensbroeck concentration camp to determine the efficacy of sulfanilamide and test techniques in grafting bone, skin and nerve tissue.

The witnesses, who were brought here from Warsaw to testify, exhibited their mutilated limbs, and Dr. Leo Alexander of Boston, a professor at Harvard University, testified as to the medical aspects of the Nazis' "experiments."

The Polish women said that many women, most of them Jews, died as a result of similar operations. They identified three of the defendants—Herta Oberhauser, Fritz Fuschler and Karl Gebhardt—as either having participated in the operations or having observed them.

★

ALARMED and concerned at the continued attacks by Jewish extremists on military installations throughout Palestine, the Jewish Agency and the Jerusalem Community Council called on the Jewish population to take all possible measures "to prevent further crimes."

In Tel Aviv posters in Hebrew appeared throughout the city, proclaiming "Thou Shall Not Kill" and asking the Jewish population to help combat terrorism. The Jerusalem Jewish Community

Council's appeal stressed that terrorism "is causing great harm to the Jews of Palestine and to the Zionist cause."

The Haganah radio, "Voice of Israel," broadcast a warning to the Irgun Zvai Leumi and the Stern Group calling on them to cease terrorist activities. Charging that extremist actions were harming the interests of the Jewish community, the announcer said: "Our patience is exhausted. If you go on, we will take action."

★

In a message to the Hebrew press in Palestine, released in London, Ben Gurion expressed hope that there would be a renewal of cooperation with Britain based on "mutual trust." He also voiced the hope that an understanding could be reached with the Arabs. He listed as essential conditions for the "salvation of the Jewish people" the following measures: Speedy creation of a Jewish state, increased immigration and land settlement, greater internal and external independence, a foreign policy which would enlist the sympathy and aid of nations of both the East and the West, renewal of cooperation with Britain and an alliance with the Arab peoples.

THE AMAZING LEON BLUM

[Continued from page 6]

tion of your government, M. President of the Cabinet," he shouted, "is irrefutably a historical event. For the first time this old Gallo-Roman country will be governed by a Jew!"

When the overwhelming majority of the House indignantly protested against this introduction of Nazi sentiments into democratic France, Monsieur Vallat found it advisable to "excuse" himself. Of course, he had no grudge against the Jews as such, he remarked, and some of his best friends were Jews (where did we hear that phrase last?) he still clung to his belief that France should be headed by a son of a French peasant rather than by a "subtle Talmudist!"

Again the Chamber of Deputies was a scene of uproar, until Edouard Herriot, leader of the Radical Socialists, rose and severely reprimanded the anti-Semite: "As President of this Assembly, I recognize in this country neither Jews, nor Protestants, nor Catholics—I know only Frenchmen." (It is not forgotten that under the Vichy regime the great "patriot" Vallat made full use of the opportunity to enrich himself at the expense of Jews when he was appointed Commissioner General for Jewish Affairs by Marshal Petain.)

Whether the "New Deal" program which Blum created in France did or did not hamper the country's rearmament, and whether his policy concerning help to the Loyalists in Spain was wise, are questions that cannot be examined here. Undoubtedly he was greatly handicapped by the fact that he was a Jew. The Royalist leader, Leon Daudet, could shout: "The Talmud is now the law of the Parliament"; the old anti-Dreyfusard, Charles Maurras, was able to declare publicly, "I make myself personally responsible for the assassination of Blum," and "L'Action Francaise" had the audacity to refer to Blum's government as "the Ministry of the Talmud" and "this Cabinet of Israelite apes" because it included several Jews in addition to Blum. At the same time there is no doubt that his enemies were wrong when they accused him of having permitted his Jewishness to influence his political decisions. At the trial in Riom he stated his case as follows:

"If in September, 1936, I did enter into direct negotiations with a represen-

tative of Chancellor Hitler it was because one of the essential subjects of our conversation was Germany's adherence to the proposed general limitation of armaments and the controlling thereof. Chancellor Hitler's representative was Dr. Schacht. By-passing official intermediaries, he called on me at the Hotel Matignon (Blum's residence at that time), for direct conversations in the name of the Fuehrer. If I were the man here portrayed, I should perhaps have said: 'I am a Marxian. I am a Jew. I do not enter into conversations with a state which has uprooted the socialist organizations and which is persecuting the Jews.' Had I said that, I should have betrayed the trust of my office. What I did say was: 'I am a Marxian. I am a Jew, and for those very reasons I ardently wish to come to an agreement with Germany.'

Whatever political blunders Blum may have made when he headed the French nation—the first time from June, 1936 to June, 1937, the second time from March 13, 1938 to April 8, 1938—the Vichyites and Germans gave him plenty of time to ponder about them in various prisons and concentration camps. It was as a prisoner of the Fascists that Blum wrote his great work, "A l'Humanité," the manuscript of which smuggled into the hands of resistance fighters who printed it clandestinely under the very noses of the Gestapo. Last year it appeared here in an English translation, under the title, "For All Mankind." Therein he admitted all the mistakes he, his party, and the other French parties had made between the end of the first and the beginning of the second World War. But he was not downcast. He demanded that in liberated France the progressive sections of the middle classes as well as the church should cooperate with the workers to set up what he considered the aim of socialism, namely, "a universal society founded on equal justice for all men and on equal peace for all nations." He advised the "France Firsters" that "there is nothing incompatible between patriotism and humanism—or, if you like, between national and international loyalties. Love of a nation and love of the human race . . . can co-exist in the same conscience as naturally as patriotism and religious belief." His concluding

message is addressed to "l'Humanité," to all people, regardless of race, creed or political philosophy:

"Let man only keep his gaze fixed on his goal, let him keep his faith in his destiny, let him not shrink from using the strength that is his, and in times of anxiety and discouragement, let all his thought be for all mankind."

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March, 1947

FREE-THINKERS AND ANTI-SEMITISM

By ALBERT MORDELL

"REMEMBER WHAT AMALEK DID UNTO THEE"

By DR. ISRAEL H. LEVINHAL

ACHAD HA-AM — ON THE 20th ANNIVERSARY OF HIS DEATH

By LEO SHPALL

THE RANSOM — A PASSOVER STORY

By SYLVAN KARCHMER

NEWS OF THE MONTH



(Copyright 1946)

GIVE THEM LIFE —
and make it worth living

Could you refuse them if they stood before you?

Could you look into the sad, proud eyes of this girl and say, *No, child, I will not help you?*

Could you bear to hear the sobs of this frightened boy without wanting to draw him into the warm shelter of your arms?

There are thousands more like these two . . . children who have survived Hitler's plans for their extermination. Sad, hungry, terrified children, who need your help.

They need everything. Food and clothes, and medicines, just to keep them alive. They need homes, and guidance. They need education, and training for useful lives in Palestine, the U. S., or some other hospitable land.

But most of all, they need what all people need . . . faith in their fellow- beings, hope for the future.

We in America . . . *you* in your comfortable living room . . . it is to *us* they look for help. We . . . *you* . . . are their only hope.

Can you refuse them?

So give when you are called on. Give *more* than you think you can spare. Remember, money that will buy *you* mere luxuries will buy *them* life itself.

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GUEST SPEAKER
DR. ABRAM L. SACHAR

Subscription: \$5.00 Per Person

WHO SHALL REPRESENT JEWRY BEFORE THE U. N.?

THE announcement by the British Foreign Minister that England intends to submit the question of the Palestine Mandate to the United Nations must at the present time be taken with more than a single grain of salt. Despite all the technical advantages which Britain enjoys in the United Nations in the presence and voting rights of its satellites, it is still a dangerous expedient for Britain to attempt in any forum of public opinion to justify its management of the Mandate. In the United Nations, for the first time since the demise of the League of Nations, the Jews will have an opportunity to present the affirmative aspects of their rights and, at the same time, to set forth their bill of indictment of Great Britain. (And a formidable, documented bill it would be.) At the moment, we are inclined to believe that Bevin's announcement is in the nature of a bluff, designed primarily to continue Britain's dilatory tactics in Palestine.

Should the case be presented to the United Nations, however, one important question would be the nature and identity of the spokesman for the Jews. There is good reason to believe that the United States, as a member of the United Nations, and by virtue of its own rights in Palestine under the treaty of San Remo, would not only have the right but would feel the compulsion to present at least certain aspects of the Jewish claim. These would deal principally with the questions of immigration and of investment of American capital in the Holy Land. Such presentation, welcome as it would be, would, however, not be sufficient. The equities as well as the proprieties require that the principal presentation of the Jewish case should be by

a Jewish representative. The writer has heard suggestions that the American Jewish Conference be chosen for this delicate and important task. The proposal is a compliment to the Conference and an indication of the importance which it has achieved in the thinking of Jewry.

All well-wishers of the Conference will feel a keen sense of pleasure in this realization of the value of the organization. That does not change the fact, however, that the Conference is not, in the last analysis, the proper spokesman for the Jewish case in Palestine. The only body which should be chosen for this task is the Jewish Agency. The Agency is recognized by the Treaty of San Remo as the organization authorized to speak for Jewry on all matters involving Palestine, and it would be a serious mistake in tactics as well as an unwarranted diminution of the legal authority of the Agency to permit any other group to exercise this most important of the Agency's functions. There has already been an indication that the Arab States, as members of the United Nations, will oppose any representation of and by the Jews. They would in this inequitable position be on firmer ground in objecting to the American Jewish Conference, which has no legal standing before the United Nations, than they would be with respect to the Jewish Agency. The Arabs, and the other British Charlie McCarthys, will use every devious means at the command of the wily British tacticians, and it would be unnecessarily aiding the enemy to offer them this further ammunition. Fortunately, the Jewish Agency includes men of brilliant minds and great forensic ability to whom this historic task can be left with a feeling of com-

plete confidence. Their own capacity, coupled with the unassailable merit of the cause they will represent, is as good a guarantee of success as one can hope for in a situation so complicated by factors not related to intrinsic justice.

The struggle between Jewry and Britain in the last quarter century over Palestine has only once before been aired before an international body. This was at the time when the Mandate Commission of the League of Nations was considering one of the earlier White Papers involving partition and immigration. The oncoming of the war prevented the completion of these hearings and the announcement of a decision by the Commission. Enough transpired, however, to indicate the disapproval with which the League looked upon the then British proposals. It is not too much to hope for, nor do we feel unduly optimistic in believing, that the present successors to the League of Nations, examining practically the same proposals and with more data available as to the bad effects of such plans, will be equally condemnatory in its decision.

— WILLIAM I. SIEGEL

MOOS CHITM

At this time of the year it is traditional for Jews to contribute to a fund known as Moos Chitm (literally meaning "wheat money") for the purpose of supplying matzoth and other Passover necessities to the needy.

It is in this spirit of giving that we urge our readers to contribute liberally to the United Jewish Appeal. The present campaign for \$170,000,000.00 cannot be a success unless ALL of us help. Even if it means a sacrifice on our part.

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"JUST BETWEEN OURSELVES"

"בין לנו עצמנו"

An Intimate Chat Between Rabbi and Reader

ON CHANGING JEWISH NAMES

THE approaching festival of Passover recalls to mind an interesting statement of the ancient Rabbis which has an important message even for our day. The Sages pondered over the historical phenomenon of a people enslaved for centuries in a strange land and yet retaining their national life and identity. "What kept them alive as a people?" they ask. They offer a number of explanations, only one of which, however, I want to repeat to you at this time: *Shelo Shinu Sh'mosum*, "They did not change their names!" And the Rabbis go into details in order to clarify this statement: "They retained their Hebraic names—Reuben was not called Rufus and Judah was not called Leulianus—they remained with the names which their father Jacob gave to them."

It may seem strange to the average reader that the Rabbis should so emphasize the importance of retaining Jewish names, and wish us to believe that the retention of such names could have been a factor in safeguarding their people's existence. And yet there is great truth in this Rabbinic explanation. Names are important. Names do have a psychological effect upon one's personality, despite Shakespeare's well-known query, "What's in a name? That which we call a rose, by any other name would smell as sweet."

Now this whole problem of names is deserving of serious consideration.

When Jews do discuss the question of changing names they usually have in mind the changing of surnames or family names. Yet it seems to me that this is not the real problem. Most of our second names have nothing intrinsically Jewish or Hebraic about them. They bear the stamp either of Polish, Russian, Hungarian or German origin.

Spanish or Portuguese Jews show in their names the language of the lands from which they came. I see no reason to bemoan this translation of these foreign names into English equivalents *except*—and here we come to the heart

of the problem—where the Jew who changes his name does so because he is motivated by a desire to escape from himself or to hide his racial or religious identity. In that case the action is but a symbol of a tragic personality suffering from self-hate and desiring to cut himself off from the body of his people. Where such motive is not present, however, there can be nothing wrong in transforming a name from its Slavic or Teutonic origin into an Anglicized equivalent. In Palestine, many Jews are dropping their old names, but they are changing them into Hebraic names, giving them a Jewish character, thus emphasizing their Jewish identity.

But the problem that concerns me more is the gradual disappearance of Jewish first names. It is these first or given names which can have and do have a psychological effect upon the child—and later, when the child becomes an adult. These new names of Stephen and James and Bruce, and of Kathleen and Marjorie and Patricia—to select some at random—are symptomatic of a malady affecting the new generation of Jewish parents—the desire to free their children from the consciousness of being Jews. And yet, as the Rabbi in the Midrash implies, how much nicer is the name Reuben for a Jew than Rufus. How much more character is revealed in that name, how much more meaning does it possess in the history it recalls—a history of a thousand years.

And the strangest thing to note is the fact that the old American families, of true aristocratic heritage, delight in giving Biblical names to their children. How often do you find such names as Isaac, Elisha, David, Hezekiah, or Sarah, Rebecca, Rachel, Deborah, Judith, linked to distinguished American Christian families. Yet how seldom do you find such names given to Jewish children.

And there is still a further evil. So many Jews do not even know what their Jewish or Hebrew names are. They were

given such names. The English names which they adopted bore no resemblance to the Jewish original, and thus after years of non-use, the Jewish names were altogether forgotten. How often have I come to a wedding and, asking the groom and bride for their Jewish names—to note them in the *Ketubah*—receive in reply only a blank stare, as if I had asked them the most unheard of question. And how often do I find that even the parents do not remember, and do not know, either their own or their children's Jewish names. Usually, there is a search for a grandparent, who comes to the rescue.

Is not all this a false type of assimilation—a practice which deserves censure, because it is evidence of a craving to run away from one's self, from one's own personality, from one's own heritage?

If Hebraic, old Bible names, are good enough and fashionable enough for our leading Christian Americans, should they not be good enough and fashionable enough for us, to whom these names are linked with a glorious and meaningful past?

Israel H. Levinthal

THE FIRST Jewish maritime school in France was opened by the ORT in Marseilles in a ceremony presided over by Admiral Louis Kahn, of the French navy, who is taking an active part in ORT work in France.

The school is established in a villa overlooking the Mediterranean. The first class of trainees is composed of 37 young Jews from France, Morocco and Algeria. The group also includes survivors of Hitler's gas chambers.

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IT IS well known that Voltaire, the leading deist of the eighteenth century, handled many episodes in the Old Testament severely and delivered some vicious attacks upon the Jews. Similar hostility often has been demonstrated by rationalists in our time. At first it seems rather anomalous that such should be the case. As a matter of fact, rationalists as well as deists entertain articles of belief in common with the Jews. They both reject practically all the dogmas of Christianity connected with the divinity of Jesus. They also, like the Jews, do not regard the New Testament as complementary to the Old Testament. These views are on the negative side. On the positive side, the deists at least, cling to several principles that are fundamental to Judaism, namely, belief in the existence of one God, the duty of worshipping Him and confidence in a future system of rewards and punishments. Yet, the most slanderous statements about the Jews and the most virulent castigation of their literature, as represented in the Old Testament and the Talmud, have been made by a group who being themselves calumniated, advanced the doctrine of toleration.

Many Jewish readers will be shocked to learn that even so noble and cultured a person as Thomas Jefferson, who was a deist, came under that influence which regarded deism as synonymous with, and antipathetic to, the Jews and the Bible. Jefferson, who regarded the tale of the mystical birth of Jesus through God in the womb of a virgin, on a par with that of the birth of Minerva from the brain of Jupiter, and who conceded an atheist may be a most virtuous person, nevertheless libelled the ancient Jews and their Bible. He said that their character was perverse and that their ideas of God as reflected in the Old Testament was degrading and injurious.

Needless to say no Jew will think less of the great Jefferson for the mistaken views under which he had fallen. They were shared by, and no doubt in part adopted from, two personal friends, both great Americans, Thomas Paine, the deist, and Joseph Priestley, the founder of Unitarianism in America.

Lately there has been a revival of interest in Thomas Paine, a revival that must be called healthy. His spirit is

Many Great Men of Liberal Reputation Have Had Surprising Opinions About Jews

Free-Thinkers and Anti-Semitism

By ALBERT MORDELL

necessary still when fundamentalists oppose by law the teaching of the theory of evolution. Thomas Paine is a religious reactionary from the point of view of many liberal, yet religious scholars, who have gone far beyond him in boldness. But in the revival of Paine it is to be feared that many Jews not familiar with their own literature, and adopting his dogmatic attitude and ignoring the historical or psychological approach, will conclude that his malicious animadversions upon the Jews and the Bible are beyond refutation. In his "Age of Reason" he manifested a special hatred for Moses, whom he called "most detestable villain," "assassin" and "impostor." While in Biblical criticism as such, and also in some moral judgments, Paine is often right, he is naive in his final conclusions. He makes much of the fact, for example, that the Bible says that God sanctioned the killing of prisoners of war—a practice which was resorted to by all peoples and which has come down in part to our own day. We have even gone further by bombing innocent women and children. When people practice cruelty that they believe is justified, they instinctively attribute approval of it to their deity. That is how the ancients wrote history. Even in our time God is represented as sanctioning the death of those who represent a different cause from our own. Paine believed that he attacked the Jewish God, but what he was attacking was an ancient practice which the rabbis of old tried to interpret in the true spirit of their faith, and which Jews today will join in with him without feeling that they must give up their belief in the God of righteousness, as depicted by the Prophets.

Now how did Paine and the whole group of thinkers who fought superstition so courageously come to take this attitude toward the ancient Jews? It is easy to say that they still unconsciously were infected with the prejudices of the people among whom they had been

reared, and also that they could not forgive Judaism for being the mother religion of Christianity, which they equally detested, if not even more. These are not the sole reasons.

Freethought existed in Europe for many centuries before the birth of English deism as we know it, but it was not as a matter of principle anti-Semitic. Even for a century after deism came into existence with the publication of Lord Herbert of Cherbury's "De Veritate," in 1624, the book which inaugurated deism, deistic literature was not yet anti-Semitic. The first deistic work that delivered an organized attack upon the ancient Jews and the Old Testament was by Matthew Tindal in 1730, in his "Christianity as Old as the Creation." He was one of that notable group of English deists who left their mark upon French literature, though their writings fell into neglect in England long before the end of the century. The controversy which this work led to has been ably described by Leslie Stephen in his "History of English Thought in the Eighteenth Century." This battle raged for a year or two, during which Daniel Waterland, in his "Scripture Vindicated," had as an antagonist Conyers Middleton, who wrote several replies to him. It must be conceded that Middleton showed himself abler and more intellectual, for Waterland resorted to the approval of every act of dubious morality for no other reason than that it was reported in the Bible. This mode of defense hurt his cause. Voltaire later took over from the deists, some of whom he had met in England before Tindal's book was yet published, their hostile views and presented them with subtle satire. He spread the view that the ancient Jews were the most wicked people that ever lived and that their God was the most immoral God. Paine and the later rationalists simply followed in a tradition that had

been developed as incidental in a deistic controversy.

To what extent the view was carried on may be seen in the work of some notable English freethinkers. There was the famous literary critic and Shakespearean scholar who was, besides, an authority in many other fields of thought, John M. Robertson. In his "Christianity and Mythology," he made statements that were truly amazing. I pass by his acceptance of the exploded mythological theory that Moses was a solar deity, and single out his remark that if there is anything good in Judaism it came from without, and that even the universalism of the later prophets was a product of foreign influence. Since the closing of the canon he says, Judaism is a negation of all progress in religion, and their literature has less intellectual value than any other. The race, as a religious group, stands for mental fixation. Yet, later in the same book he seems to have forgotten his aspersions when he seeks to cast doubts upon the originality of the Sermon on the Mount, for he devotes many pages to giving parallels to its noble maxims from Jewish sources, which he found in a book by M. Hippolyte Rodrigues. He who had condemned the Jewish Bible and the commentaries on it now says, "There is hardly an item in it (the Sermon on the Mount) which is not to be found in one form or another in Jewish Literature, early and late, quite independently of any Christian tradition."

Yet Robertson's language does not sink to vileness as in the case of the able bibliographer William Carew Hazlitt, grandson of the great William Hazlitt. In his book, "Man Considered in Relation to God and a Church," he deplores the fact that Christian ceremonies rest upon ancient Jewish sentiment, since the Jews were an "ignorant and illiterate Oriental race," one of the "most barbarous nations of antiquity." The following gem of malice from this writer, who was also a lawyer and scientist, appears on page 131 of his book: "The narratives of travel among savage communities, from Captain Cook to Mr. Stanley, do not offer a more remarkable picture of rudimentary development, sordid and superstitious ignorance, moral and personal uncleanness, and merciless brutality than we have before

our eyes even in these emasculated records from Abraham to Solomon."

Some of the freethinkers transferred their hatred of the Bible to contempt for contemporary Jews as a people. The famous Secularist, George Jacob Holyoake, in his dislike for Disraeli, attributed what he considered that statesman's defects, to his race. In his "Bygones Worth Remembering," he refers to the Jew in general thus: "He is of every nation, but of no nationality save his own. He takes no perilous initiation; he leads no forlorn hope; he neither conspires for freedom nor fights for it. [At this very time they were fighting for it in Russia.] He profits by it, and acquiesces in it; but generally gives you the impression that he will aid either despotism or liberty as a matter of business."

It is apparent that Holyoake had inherited prevailing prejudice while Hazlitt hated Jews because he hated Christianity, and Robertson was misled by pseudo-scientific theories. But their point of view all stem from the anti-Semitism of eighteenth century deism.

Yet today some liberal Jews are hostile to the Bible because they have uncritically absorbed the writings of the deists and freethinkers. They have overlooked the fact that the Old Testament reveals the growth of morality from primitive times to its highest phase. They overlook the fact that the poetry and high morality predominating in the Bible were condemned by the freethinker because he was not historically minded; hence he developed a brand of anti-Semitism that may be called the freethinkers' anti-Semitism.

The anti-Semitism I deal with then is that grounded in hostility to the Bible. It includes, however, that aspect which assumes that everything valuable in ancient Jewish culture was borrowed without improvement from the Egyptians, the Hindoos or the Sumerians, although the idea of a borrowed culture was already advanced in the eighteenth century. During this period the Chinese were the darlings of the deists and exalted to the disparagement of the Jews. A similar process was developed in the nineteenth century, when Hindu culture became popular and Aryanism was ex-

tolled at the expense of Hebraism. Renan was one of the exponents of the theory of a borrowed Jewish culture, but Schopenhauer with the same theory was more vicious.

In the eighteenth century the almost solitary figure in the Gentile world among the deists who thought highly of the Jews was Lessing, and in this Mendelssohn, himself more deistic than his fellow Jews, was a factor.

The deistic hostility to the Jews even influenced Buckle, who, in his "History of Civilization," refers casually to the Jews as "this obstinate and ignorant race," and speaks flatteringly of the Hindoos beginning their great culturist contribution at period "when the Jews, stained with every variety of crime, were a plundering and vagabond tribe, wandering on the face of the earth, raising their hand against every man, and every man raising his hand against him." Since Buckle's otherwise magnificent history exerted such a profound influence upon the intellectuals of Russia, one can see how some of her leading writers in the nineteenth century became infected with the virus of anti-Semitism; the English deists were thus an indirect factor in this.

The changed attitude toward the Jews that came about through men like the older Hazlitt and Macaulay related to the question of toleration to be extended to them. But regard for their cultural contribution and appreciation of the Bible, curiously enough, was expressed by two English freethinkers who had literary taste and impartiality of judgment.

Matthew Arnold is not usually regarded as a freethinker today because he remained in the Church of England though he discarded most of its dogmas. As will be recalled, he was the author of the famous saying, "miracles do not happen." He was unfairly criticized for venturing into the theological field on the ground that he was not a theological scholar, but rather a poet and literary critic. He assailed Christianity as understood by prominent clergymen. He could not, for example, abide the doctrine of atonement by blood, and in his "Literature and Dogma," while attacking a leader of the Evangelical Party, praised the prophet Micah for rejecting the doctrine; and he quoted the famous conception of religion

given by the prophet which consists in doing justly, loving mercy and walking humbly with God. "So the Hebrew Micah," adds Arnold, "nearly three thousand years ago, under the old dispensation, was far in advance of this venerable and amiable coryphaeus of our Evangelical party now, under the Christian dispensation."

Here we have a different conception of the Old Testament than that entertained by the deists. Throughout his book, and in subsequent volumes, Arnold lays emphasis upon the idea of righteousness as impregnating a work deemed by them as the very epitome of injustice, crime, immorality, cruelty and superstition. To those who maintained that other ancient people were also believers in righteousness, he replied that the Jews were possessed by righteousness, that they loved it. Hence, he evolved his famous definitions of God as being some factor outside of ourselves which makes for righteousness, and of religion as morality tinged with emotion.

It remained for another English free-thinker, Thomas Huxley, the agnostic, to give due credit to the ancient Jews for their literary and moral gift to humanity. Though he attacked the creation story and accepted all the conclusions of modern scholars in Biblical criticism, and even succumbed to the idea of extreme indebtedness of Jewish culture to the Egyptian, he singularly enough also fell under the spell of the famous sixth chapter from Micah. He quoted the famous eighth verse, and commented thus: "In the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an interpretation of genius as the art of Phidias or the science of Aristotle" ("Science and Hebrew Tradition," p. 161). He even went further than this in his essay "The Evolution of Theology." He came to the defense of the Halakah, the so-called unwritten tradition as preserved in the Talmud. He justified the rigorous measures adopted by Ezra and Nehemiah to preserve Judaism. He believed they were right in encouraging future generations in building the "hedge round the Torah" (the quotes are Huxley's) to preserve ethics and the-

ology. "The world being what it was," he wrote, "it is to be doubted whether Israel would have preserved intact the pure ore of religion, which the prophets had extracted for the use of mankind as well as for their nation, had not the leaders of the nation been zealous, even to death, for the dross of the law in which it was imbedded."

These views of Arnold and Huxley are a far cry from the deistic attacks upon the Old Testament, and the nineteenth

TWO POEMS

By Orian DePledge

Moses

MOSES walked in rose light
Communing with the flowers,
He closed the citadels of night
And reaped the golden stars.

He brought a scroll from heaven
Framed in a wreath of sun,
While angels numbering seven
Sang of the Celestial One.

Jewish Prisoner

HE gathers a Palestinian dream,
His shoreless mind encompasses a
night
Now filled with flower-light—
A night-shade scheme;
But morning brings a poisoned sun,
His mind is emptied like a gun
Losing its shells upon the ground.
His eyes look out on verdigris
And sicken with the sound
Of tigers hammering the sea.

century writers were far more daring in their attacks upon dogma. Yet, free-thinkers today in America are still "unmasking" the Bible and trying to cast discredit upon it, although it is not to be denied that they are doing good service insofar as they seek to exterminate superstition. The guiding genius of free-thought in America in the latter part of the nineteenth century was Robert Ingersoll, who was undoubtedly an able thinker and let in fresh air upon the arid

wastes of fundamentalism. Unfortunately, he swallowed the deistic arguments about the "mistakes" of Moses, and he wasted his efforts in saying things about the Old Testament that were gratuitous.

Again one of the leading and oldest periodicals of free thought in America, "The Truth Seeker," recently showed anti-Semitic bias when it came to the support of a book called "Bible, Church and God," by William McCarthy, said to be a member of the executive committee of the National Liberal League, a free-thought organization with some laudable purposes. The book was attacked as anti-Semitic by another freethinker, one of the most prominent in America, Emanuel Haldeman-Julius, but himself a Jew. Defenders of the work have taken the position that to attack the Bible and the ancient Jew does not constitute anti-Semitism on the ground that such attack does not imply a call for discrimination against Jews. They insist however that the evils of the church have flowed from the Jewish religion. Nor do they complete the circle, which is that the modern Jews are descendants of the ancient Jews and still believe in the Old Testament; hence odium expressed against the ancient Jews and the Bible might naturally be passed on to modern Jews. The Jews are not responsible for perversions and distortions of the Bible in which they had no part or even fought vigorously.

Let it not be concluded that because some deists and rationalists adopted distorted interpretations of the Bible that one should not give them credit for the excellent work they have done in eradicating theological and medieval abuses. The deists themselves were products of their environment and prejudices. They hated Jews, holding them responsible for Christianity, while Christians hated the Jews for rejecting Christianity. We may with profit still read some of the eighteenth century English deists to whom Voltaire was so much indebted. Jews do not turn aside from books like "Robinson Crusoe" or "Humphrey Clinker" because their authors despised a people it was the fashion to despise in eighteenth century England.

PASSOVER is celebrated in commemoration of the deliverance of the Jews from Egyptian bondage. It is a great holiday because it has been a festival of redemption—an epoch-making event in the early history of our people.

The story of Passover, as told by history and the Hagaddah, is fascinating. Some authorities hold that the holiday was observed long before the deliverance of Egypt. The Midrash says that Lot, Abraham's nephew, baked matzos for the angels who came to the city of Sodom because their visit coincided with the holiday of Passover. Other sources state that the first Passover was observed by the Jews in Egypt.

When the time approached for Israel to be redeemed, God gave Moses the command to sacrifice the Paschal lamb and told him to celebrate the holiday on the fifteenth day of the month of Nisan. After Moses delivered the Divine message to the Jews, telling them that they would be redeemed in the month of Nisan, they said: "How is it possible that we should be redeemed? We have no pious deeds to show making us worthy of redemption." Moses then replied: "As God desires your redemption, He pays no heed to your evil deeds, but only to the good deeds of the pious among you."

Moses then taught the elders all the laws regarding the Passover sacrifice, and they, in turn, made them known to the people. When God saw the devotion of the elders, he was pleased and said: "I will reward the elders for inspiring the people with confidence in Moses. They shall have the honor of delivering Israel. They shall lead the people to the Passover sacrifice, and through this the redemption will be brought about."

As no sacrifice may be eaten beyond the borders of the Holy Land, all the children of Israel were transported there on clouds, and after they had eaten of the sacrifice they were carried back to Egypt in the same way.

The day on which the Israelites left Egypt was one of joy for all the Jews. A legend tells us that on the day of the exodus, Rachel, the daughter of Shutehlah, gave birth to a girl while she and her husband were still making bricks. The child dropped from the womb into the clay and sank out of sight. The aged then moulded that clay and made it a footstool before God. This occurrence

PASSOVER IN HISTORY AND HAGADDAH

By LEO SHPALL

prompted God to smite the first born on that night, and it was one of the four nights that God inscribed in the Book of Memorial. This fourth night, said God, would be that in which the final redemption of Israel would take place, and that night would be the fifteenth of Nisan.

Passover has thus become throughout history the festival of liberation, a symbol of freedom and national independence. Generation after generation came and went, epoch upon epoch of Jewish life passed, and each contributed its ideals, its hopes, its aspirations, and new customs and observances were added.

When the Jews ceased to be a nomadic people and settled in Palestine, Passover also became an agricultural holiday, marked by the offering of the first sheaf of newly cut barley. Jerusalem became the spiritual center to which the Israelites came on Passover with their offerings. The Jews of Palestine were able to relive the two great historic events in their land—the exodus from Egypt and the first spring month of the year that they had left the land of the Pharaohs. In their new home Passover became the festival of freedom, which symbolized the awakening of Israel to a new life.

During the period of the second Temple, when Israel suffered under the Roman yoke, Passover symbolized the hope for redemption. The belief was awakened that God would again perform miracles and a second Moses would redeem his people from Roman bondage. It was then that the holiday was observed both in the Temple and in the home. The home observance became particularly significant outside of Jerusalem.

After the destruction of the Second Temple, the sacrificial cult ended, but Passover did not lose its significance as a national holiday. The home ceremonials assumed a more important meaning. Jews would sit till late in the night and relate the story of the exodus. The ritual for the evening became more set and formalized, and in the course of time assumed the form of the present Seder service.

In the Middle Ages, the attitude during the Passover season changed. Persecution and oppression made the period a time of terror and panic for all Jews. The Christian Church and the fanatical dark forces surrounding it spread hatred for the Jew, and the wildest accusations were made against them, the most horrible of which was the blood libel. In spite of all the unjust and unfounded accusations, the Jews clung to their tradition and celebrated Passover as heretofore. Because it bore the symbol of liberation it was sacred. The Marranos observed Passover at the risk of their lives. Being totally unfamiliar with the Jewish calendar, they applied the Jewish date to the secular month. Unacquainted, too, with the laws governing the observance of Passover, they celebrated the holiday in their own way. On the two days preceding Passover, the Marranos ate neither bread nor matzo. They observed a secret Seder in their homes, eating an entire roast sheep. The participants wore their traveling shoes and bore staves in their hands, thus guiding themselves by the Biblical description of the exodus from Egypt.

As the Marranos were forcibly separated from Jewish life and forced to seek instruction from the Bible, so did the Samaritans observe Passover.

The ceremonies of the Passover sacrifice began around the noon hour; the place was surrounded by a semi-circular stone fence near which was a tent from which the High Priest performed the ceremony. Sheep were driven into the circle and slaughtered. The wool was taken off by pouring hot water from kettles over the carcass. In the course of the ceremony, the participants clapped hands and sang incessantly until the service was over. The sheep were roasted and placed in baskets together with matzos and bitter herbs. With girded loins and staves in their hands, the Jews ate the meal rapidly and then recited prayers till dawn.

Throughout history, and all over the world Jews made elaborate preparations when the holiday approached. This was particularly true in Eastern Europe. It was the day after Purim that Passover was in the air, and men and women, and even children, busied themselves with the necessary preparations which reached the highest pitch the last few days before the holiday. The hustle and bustle came to an end on Passover eve. The homes were filled with light, the tables were ready for the seder. Memories of ancient days hovered over the celebrants as the seder service began. The poignant beauty of the seder recreated not only the story of the exodus, but the ancient Palestinian life in as detailed and precise a form as possible. The Hagaddah, which is read at the service, is the book which is bound up with so many past events of Jewish life. "Its contents," writes Heinrich Heine, "is a marvelous mixture of age-long legends, miracles of the Exodus, curious discussions, prayers and festive songs. The master reads this book with an old, traditional chant; again and again the others at the table join him in chorus. The tune of the chant is a fearfully hearty one, it lulls and soothes, and at the same time it rouses and calls, so that even those Jews who seek strange foys and foreign honors are touched when the well-remembered chants of Pesach happen to reach their ears."

Yes, the seder service mirrors the accumulated experiences of Israel. It reflects the joys and sorrows, the fears and hopes of the Jewish people. It awakens in the Jew the hope for a better world. It is but natural that Elijah, the Prophet, who became a legendary figure in Jewish life, should be prominent in the seder service. Elijah's cup, standing at the center of the table, has become associated with his personal appearance in the Jewish homes on the seder nights. The Talmud states that Elijah, the forerunner of Messiah, often descended to earth to help Israel in time of need. It is, therefore, but natural that Elijah should appear on Passover eve, the holiday of liberation, and drink from the cup of wine especially reserved for him.

Passover, the symbol of Jewish national freedom, has breathed light and hope.

The will for freedom has kept the Jewish people alive. Nations have looked with amazement at the oldest living pyramid—Israel—which for centuries maintained its consciousness of solidarity and carried the torch of freedom. While peoples have appeared and disappeared, the Jews, imbued with that spirit of freedom which

is expressed in the Hagaddah, sound the glorious challenge to the peoples of the world to arise and be free.

Today, Pesach calls us to be a free people once more. And calls to the nations of the world: "Let my people go, and let them enter their Jewish National Home—Eretz Israel."

THE MEANING OF PASSOVER SYMBOLS

PESACH means "The Pascal Lamb," the blood of which, according to the Biblical tradition, was smeared on the doorposts of Israelite homes as a signal to the angel of death to "pass over" the homes of the Israelites.

Hagaddah means "story."

Bedikah *Hometz* means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten in recollection of the hurried departure from Egypt.

The Four Cups—Each has a specific place in the service. The first serves as the *kiddush*, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah—Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas, or parsley, is made part of the meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against the sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the

Israelites built the Egyptian structures at the order of their taskmasters.

The Shank-Bone is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the *matzoh* the official dessert of the Seder meal. To keep the children alert during the Seder, the *Afikomen* is hidden.

Gen. McNarney on D.P. Solution

GEN. Joseph T. McNarney, retiring commander of U. S. forces in Germany, said that American authorities hope to reduce the DP problem in the U. S. zone by 50 per cent this year, but that "there is no hope of solving the problem of the displaced Jews until the status of Palestine is settled."

Addressing his final press conference, Gen. McNarney said that negotiations are being carried on with France, Brazil and several other South American countries for the resettlement of displaced Jews. Queried about the request by Foreign Minister Molotov that all DP camps be liquidated, McNarney replied that "these camps will be continued until all the DP's are repatriated or resettled."

☆

IN RESPONSE to an urgent appeal received from General Zionist DP groups in Europe preparing to emigrate to Palestine, the Zionist Organization of America has dispatched 20,000 food packages overseas for distribution through the World Confederation of General Zionists.

The following is the text of a Purim sermon delivered by Dr. Levintal which attracted much attention. We are publishing it in response to many requests.

"REMEMBER WHAT AMALEK DID UNTO THEE"

By ISRAEL H. LEVINTAL

THE Sabbath preceding the festival of Purim bears a special designation in the Jewish calendar. It is *Shabbat Zachor*, the Sabbath of Remembering, and it derives its name from the fact that on this Sabbath we read an added portion of the Torah which begins with the word *Zachor*, "Remember what Amalek did unto thee, on the way, as ye came forth out of Egypt."

It has always seemed strange to me that the Rabbis selected just this portion to be read on the Sabbath before Purim. Haman, the villain of the Purim story, was indeed assumed to be a descendant of the Amalekites. But, after all, Amalek was not one of the greatest of our enemies. The attack which the Amalekites waged against us was not among the severest which our ancestors had experienced; indeed, the enemy was quickly overpowered. It would have been much more logical, it would seem, for the Rabbis to have selected a chapter reminding us of what the Pharaohs did to us, in keeping us enslaved for centuries. Why remember just Amalek?

It seems to me that our Sages had a definite purpose in mind. Just before we think of Haman we are to remind ourselves of another type of enemy whose eventual aim was the same, but whose approach, whose method, whose technique was altogether different.

Haman was a villain. He hated the Jews and was determined to bring about their destruction. He did not conceal his enmity. He was open and above-board. He proclaimed to all the king's provinces that they were "to destroy, to slay, and to cause to perish all Jews, both young and old, little children and women."

Hitler was such a Haman. He did not hide the deep hatred toward the Jew that filled his breast. He boasted about his cruelty, and was loud in his open declarations that he came to eradicate the Jew from the face of the earth. Thank God, he met the fate of Haman. He and his vicious cohorts are gone—let us hope, forever!

Amalek, however, was a different kind

of enemy. The Rabbis in the *Midrash* give us an altogether different picture of Amalek from the one we get from a superficial reading of the Bible story. According to these Sages, Amalek did not profess to be an enemy at all. He boasted that he was a kinsman of Israel, and because of such relationship he pretended that he was a friend of the Jews. Before he attacked them, he lured them with kindly words. He did not attack them openly; nay, he lay in ambush, and in such hidden fashion he kept molesting the Jews. The Rabbis see the Amalekite technique in their very name—*Am Lak*, "they came to suck the blood of Israel." At length, Amalek gave up this game of hide and seek, and with a bold front revealed himself as an open enemy of Israel.

Nay, more; Amalek, according to our Rabbis, was an expert magician, and hopped through the tricks of magic to bring about Israel's destruction.

Contrary to Haman, who attacked the Jews living in their own homes, comfortably settled in the land of their adoption, Amalek attacked the Jews *Baderech*, "on the road," wandering, homeless, just freed from the yoke of Pharaoh. He did not attack the strong among them; on the contrary, "he smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary." The Amalekites were not an ordinary people. They were not a backward, unknown tribe. *Reshis Goyim Amalek*, says the Bible, "Amalek was first among the nations," a leader among the peoples of the world. And the Aramaic translation, *Onkelos*, gives us a further insight into his relationship to Israel: *Resh Krovayo D'Yisroel*, "Amalek was the closest, the friendliest people to Israel." And herein lay the greatest disappointment, that this *Reshis Goyim*, leader among nations, this supposed friend of Israel, should act in such treacherous fashion toward them!

Ah, how history does at times repeat itself! *Zachor Amalek!* Now, when the Jew has finally seen the end of the mod-

ern Pharaoh; now, having broken the shackles of modern Egypt, he has begun to breathe the air of freedom; now, alas, Amalek has appeared to destroy the very hope that gave the Jew the strength and the courage to withstand the agonies of all these years of the cruel Hitler.

Whom does this modern Amalek attack? Those who are *Baderech*, "on the road," homeless, displaced persons, wandering without a roof over their heads! *Kol Hanechesbolim*, "those who have fallen by the wayside," those who are enfeebled, weakened from all their travail in these many years. And when is this attack timed? *V'atoh Oyef V'yogea*, "when thou art tired and weary," so weary and tired after the loss of six millions of our brethren, after we have been drained of our last bit of strength! And who plays the role of Amalek today? *Reshis Goyim*, "the leader among nations"—Great Britain—standard bearer for ages of the ideals of freedom and liberty! It pains me to say that this *Reshis Goyim*, foremost of civilized peoples, has today become the *Am Lak*, the people draining the last bit of blood from the blood-drenched children of Israel!

And the strangest part of it all is that, like their ancient prototype, this modern Amalek claimed to be a kinsman to the leaders of Jewish Palestine. Until they came into power they prided themselves on their relationship with the labor leaders of the Yishuv. They pretended to be friends of Jewish Palestine. They lured us with their nice words into believing that they were comrades with us in our ideal. And now, after coming into power, they suddenly reveal themselves as the modern Amalek!

And their method is also that of the *Am Lak*—the people that sucketh our blood! Lying in ambush, stirring up acts of terrorism and then blaming the Jew for that very terrorism which, by their criminal acts, they produce. And like

the old Amalek, they have become master magicians, and with tricks of magic have brought havoc upon the Jews in Palestine as well as upon all our brethren now languishing in the displaced persons' camps. The appointing of the Anglo-American Commission was such a trick of magic. They never intended to abide by its decision; it was mere trickery to fool an unsuspecting world! They themselves organized the Arab League to serve their devilish purposes, and now again with the magician's wand they pose this League as the arbiter of Palestine's fate. The recent outburst of Bevin, stripped of all its vulgarity and impudence, was another trick of magic with which he had hoped to shift the blame of failure from himself to the shoulders of President Truman. And now, the master magic trick—the handing over of the Palestine case to the United Nations—again, nothing more nor less than a sleight of hand to fool the world. Already, Bevin has announced that Britain will not be bound by the United Nations decision, that they are referring the matter only for advice and for nothing more.

Oh, the hypocrisy of it all! In this respect Bevin is just like Haman himself. You recall the Bible story that when Haman was invited to attend Queen Esther's banquet he joyfully recounted to his wife and friends the glory and the honor that came to him, saying: "Yet all this avail-eth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The Rabbis in the Talmud see an altogether different meaning in these words. They translate the phrase *Yoshev B'Shaar Hamelech*, that "Mordecai was sitting at the gate of the king's Court of Justice," pleading the cause of his unfortunate people. But Haman, seeing him attempting to plead for justice, mockingly said: "All this bothers me little, for Zeb Bo B'pruzbuli, Vze Bo B'pruzbuti, he comes as a pleader with legal claims of justice, but I come with envoys, with diplomats!" (Megillah 15a.) How true a description of Bevin's motives in handing over the Palestine case to the United Nations! The Jew sitting at this Gate of World Justice, hoping for justice to his people, troubles Bevin very little. He, too, like Haman, undoubtedly says, *Kol Zeb Enenu Shoveh Li*—"All this does not bother me! For the Jew comes only B'pruzbuli, with

the claims of legality and morality, whereas I appear B'pruzbuti, with my diplomats—the Arab delegates whom I have created, and my other satellites whom I support!"

What can the Jew do now, you ask?

The Biblical account of Israel's battle with Amalek gives us the answer. Moses said to Joshua: "Choose us men, and go out to fight with Amalek!" The Rabbis interpret this command of Moses in greater detail. What kind of men were to be chosen for this battle? R. Joshua said: *Anoshim Giborim*, "Mighty men," men of valor and of heroic stature. R. Eliezer said: *Anoshim Yir'e Chet*, "Men who fear to commit sin," men who abhor acts that are sinful (*Mechilta*). Both of these qualifications are essential if victory is to be ours.

Thank God, Palestine Jewry represents *Anoshim Giborim*. We may indeed be proud of the mighty deeds of heroism which are being enacted by the Jews of Palestine. We behold in these Jews the true descendants of the ancient Maccabees. The entire Yishuv, represented by the *Haganah*, is ready to offer its life to preserve what the Jews have fashioned with their sweat and blood in their old-new land. We have *Giborim*, ready to defend their people and their land against every attack of Amalek.

And we are thankful, too, that the vast majority of the Yishuv recognize also the truth of R. Eliezer's dictum that our mighty men must also be *Yir'e Chet*. The moral law still holds with them even in time of battle. Killing British soldiers, bombing buildings, is not part of their program of battle. The Irgun and the Stern groups have not succeeded in capturing the approval of the mass of our struggling people, even though the brutality of the modern Amalek is enough to drive men to madness. We cannot altogether blame these *Giborim*, driven to acts of violence by the persistent injustice of an Amalekite policy. We can understand them, but shall not follow them. We shall still cling to the motto: *Anoshim Yir'e Chet*. We shall refuse to be perpetrators of acts that are sinful. We still believe that Zion will be, must be, redeemed in justice! To help Jews enter Palestine, to get ships to unload their living cargo on that sacred soil, the Jews in Eretz Yisroel will fight and will be

ready to give their lives. Every act that can help to achieve that aim will be regarded as part of the legitimate defense against Amalek. But the *Gevurah*, the might of our brethren in Eretz Yisroel, shall always be inspired by the sacred impulse of *Yirat Chet*, the refusal to be sharers in sin.

And the Bible story has a message also for us American Jews. You recall that while Joshua and his men were battling Amalek, Moses stood on top of a mountain—though not in actual battle—observing from the distance the heroic struggle of his people. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed." Yea, here is the task for American Jewry, who, like Moses, must watch this great struggle from the distance. We must stand on the mountaintop, we must lift ourselves out of our petty, everyday concerns and rise to the heights of Zionist idealism and vision. But above all, and again like Moses, we must lift up our hands high in constant effort and labor, cooperating with our brethren from afar in every possible manner of encouragement and support.

The Bible adds a dramatic detail to the picture which we have described. "Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon." And the Rabbis pointedly ask: "Why did they put a stone for Moses to sit thereon? Could they not find something soft upon which he might rest?" And they answer that Moses said: "As long as my people finds itself *B'tzaar*, in sorrow, in misery, *Af Ani Ehey Imobem B'tzaar*, I, too, want to feel with them their anguish and their pain!" (Ta'anit 11a.) That must be the attitude of American Jewry today. As long as our people are called upon to endure suffering and pain in their struggle for the rebirth of their national life and national home, we, too, must willingly and sacrificially feel with them and share with them their *tzaar* and agony.

Thus we may hope that the Biblical promise will again be fulfilled—the memory of the cruelties of this Amalek, too, will be utterly blotted out from under heaven, and to the Jews in Eretz Yisroel and throughout the world there shall again be "light and gladness, joy and honor!" Amen!

THIS is one of those now-it-can-be-told tales about the war. But it concerns nothing more sensational than a bottle of Pesach wine . . .

It was sent to me from home while I was in Italy, and its simple purpose was to help brighten an otherwise drab holiday season. Actually, it was largely instrumental in getting me back to the States after three long years of exile. As a matter of fact, the wine didn't arrive until after the first Seder—several weeks to be exact; and I, who was somewhat weary of the Italian *vino* and the poisonous cognac we bought on the local market, decided to put the bottle safely away against a momentous occasion when celebrating might be in order.

That occasion came when I was advised that I was on special orders to return home on what the army in those days called "rotation back to the United States."

I was assigned to a unit of the XV Fighter Command, stationed in a frowsy little place north of Foggia called Torre-maggiore. We were less than a hundred miles from Naples, and after I had been properly notified by the First Sergeant of our Squadron to be on the alert for shipment, I decided to "touch him up" for a three-day pass into Naples. I am something of an opera fan, and the chance of seeing the famed San Carlo again was too hard to pass up.

The Sergeant had a long, willowy face and thin bloodless lips, but he is only incidental to these reminiscences. "O.K.," he said. "Here's your pass to Naples. If your orders come while you're gone, we'll hold 'em till Thursday. But if you're not back that seven-thirty formation, I'll see that the ole man takes your name off, so help me, I will. There's no snow this time of year."

With the long memory of first sergeants, he was probably alluding to a previous trip to Naples and the opera, when the ice-bound pass at Ariano had caused me to be AWOL for four days.

"Oh, I'll be here," I said easily. "You can count on that."

"You be sure and be here—if you want to go home," he warned.

I'll invite him to my party, I thought. When I get back I'll offer him some of the kosher wine. My wife had sent the bottle. In blissful ignorance of whatever

federal, custom, or postal^o regulation she was violating, she had artfully concealed it in a loaf of rye bread, the kind you can buy at a delicatessen.

All the way from Torre into Foggia, while I sat in the back of a weapons carrier, I thought of the wine . . . and my farewell party . . . and of home. In Naples I was fortunate enough to get a billet at the Volturmo, and late as it was that Sunday night, a good seat for "Traviata" at the San Carlo. The next afternoon I saw an excellent "Tosca." In the meanwhile VE Day intervened. Tuesday afternoon I stood in the Piazza Poste in a crowd that included General Anders' Poles, British Eighth Army stalwarts, and a motley selection of GI's, and heard Mr. Churchill broadcast the peace. That night, between the first and second acts of "Manon," I heard the king speaking from London. Otherwise for me VE Day passed without incident.

The next morning I was up at dawn and walked through the streets of the still-sleeping city to the waterfront. Here, near the castello dell'ovo, I looked out across the bay to Capri for the last time. Then I hitched a ride down the Corso, past the Stazione Garibaldi, and got off at the Piazza Nazionale. The Foggia highway commenced here. Dreaming pleasantly of the orders that would take me home, I sat down on the curb to wait for a ride across the mountains.

At ten o'clock it occurred to me that I was wasting my time. In two hours nothing had passed. Vaguely aware that something was amiss—because ordinarily the highway was full of transportation—I walked back to the Piazza. An MP was sitting in a parked jeep. I asked him what had happened to all the traffic.

"Don't you know everybody's restricted to their areas for a week on account of VE Day? There won't be anything going to Foggia today."

A queasy feeling commenced to grow in my stomach as I caught a ride back to town. I got off at the EM Red Cross,

An Unusual Passover Story

THE RANSOM

By SYLVAN KARCHMER

and walked over to the Via Armando Diaz. I prowled around in the officers' parking lot, hoping that I might come upon a jeep that carried the emblem of the XV Air Force. I wasted about three hours.

Around four I laid my troubles before an MP Lieutenant in the Provost Marshal's office. He wore the purple heart and he looked tough. "Where's your pass?" he demanded.

Fortunately it was in good order, but expired at midnight. "If you're in Naples after then," he told me grimly, "we'll lock you up. As for gettin' outa town, I'd make darn sure I tried everything. Then I'd rent me a wagon and get as far out on the road as I could."

I assumed he was joking and smiled wanly, but he waved me away. Air Corps men were never favorites with the ground echelon troops. But he had given me an idea. I ran back to the Corso Umberto and hitched a ride on an English lorry out to Pomigliano. Though it was only early May, the sun was scorching and the wind blew hot dust into my eyes. Across the fields, Vesuvius, surmounted in a rose-colored cloud, smoked indolently.

It was after five when the lorry dropped me off half a mile from the airport. I hurried up to the operations tower and asked the sergeant in charge if there was any transportation for Foggia.

Sometimes a B-17 came over for liquor, or, if there was a dance at the officers' club, to pick up the Red Cross girls. "Not this late," he said, with a friendly little smile. Then seeing how distressed I appeared, he added, "There's a Lib down there. Don't know when the colonel's goin' back, though."

I scampered down the stairs. At the far end of the field I saw a bunch of fellows sitting on the grass in the shade of the big bomber. There were about forty of them waiting. I hung around about

thirty minutes and was commencing to despair of trying to get on the Lib, when the colonel and his pilot, a captain, walked up. A master sergeant, carrying the colonel's val-a-pac, came up behind them.

"We're loaded now," said the captain, surveying the group of waiting men. "Got room for only a few." He selected two lieutenants who were in the crowd. There was room for probably one more passenger. And as he hesitated, a private first class stepped up to him and came to attention, "I'm on guard tonight, sir, down at the 301st, outside Cerignola. I'm due back. They'll mark me AWOL if I'm not there."

I started to say something myself but my voice was lost in the general babble. All the men were trying to get back to their outfits. Finally I heard my own voice talking above the rest, explaining to the colonel that if I weren't back tonight, my orders to return home would be cancelled.

The colonel took me in with a quick glance. His eyes were gray and relentless. There didn't seem to be any light in them, and my heart sank. It was the sergeant who spoke. "We're headed for Termoli, not Torre," he said.

"But that's only fifteen miles from Termoli. Once I get across the mountains, getting to Torre will be easy."

"So you're goin' home," said the pilot. Then I saw him wink at the colonel. "Can't let a man pass up a chance like that," he said.

The colonel merely shrugged and climbed into the bomber.

"Thank you, sir," I cried—and hated myself for sounding so servile. In a few minutes we were circling Vesuvius . . . and everything looked bright again. By seven we were at the Termoli Airstrip. The sergeant took me with him to the mess-hall, where we got some cheese and a can of sliced peaches. After I finished eating, I walked over to the motor pool. A GI, armed with a carbine, was guarding the empty vehicles. I could see them lined against the fence—jeeps, weapon carriers, staff cars, recons, two-tons . . . the entire transportation activity of the Bomber Wing had come to a complete halt!

"Better give up the notion of gettin' back to Torre tonight," the guard ad-

vised. "The general's got to approve any car leavin' here, and he's already turned down a major and a captain. You won't have much luck with him. I'm in tent six, if you wanna use my cot tonight."

Glumly, I thanked him and came down the oil-covered gravel road to the highway. Down the road a few yards I saw a herd of cows coming home. They were swishing their tails through a cloud of dust. It was just fifteen miles to Torre, and I decided I would walk it. I had gone about ten yards when a jeep, coming up from the airstrip, passed me. There was some brass at the wheel and I saluted. Then I recognized Captain Schwartz.

He pulled the jeep over to the side of the road and stopped. Some months back he had come into the finance office, where I headed the officers' pay section, and I showed him how to file a per diem voucher that netted him ninety-seven dollars. He remembered me.

"Get in," he said, when I explained my present situation. "We'll find the transportation officer. He'll send you back to Torre in a jeep."

At Wing Headquarters we found that Captain Grady, the transportation officer, was at the show. "We'll have to page him," said Schwartz. I wondered if he thought getting me transportation was going to be a pushover, but I didn't discourage his attempts. We walked over to the big, circus-like tent, where the show was being held, and Captain Schwartz told the operator to call out Grady.

"I want you to authorize a vehicle for the sergeant," said Schwartz, when Grady came out. "He's got to get to Torre tonight."

Grady gave me a cold stare. "My aching back!" he exclaimed. "Don't tell me, Schwartz, that's why you called me out here. Weren't you at staff meeting Tuesday and hear the general say no vehicles to leave except on emergencies?"

"But it is an emergency, sir," I said.

"That's for the general to decide," said Grady, and went back to the show.

Captain Schwartz laughed. "That's that," he said, and looked at me as if the matters were closed.

"Look, captain," I said, "I've been sweating out these orders for three years. There's a dozen fellows back in Torre

ready to step into my place to go home if I'm not there. I just gotta be in Torre by morning . . ."

He stood there in the dark, kicking at the dirt. Finally he touched my shoulder and grinned. "We're just two Jewish boys on our own now—because I'm going to the general."

He looked at me and sighed. "Hon-est," he said, as we walked over to the little stone hutment where the general lived. "I didn't dread going over Brenner Pass as much as I do this!"

He was a brick, Captain Schwartz!

"That's the general's aide on the porch," said Schwartz. "Reid," he called out.

"What's on your mind, ole fellar?" Reid called back. "Who's with you?"

"This is a friend of mine," replied Schwartz. He was silent for a minute. Then he spoke in a whisper. "Say, Reid, is he in a good humor tonight?"

In the semi-darkness Reid looked no more than a boy. He had a wild crop of hair and it kept falling over his forehead. "Madder'n a bull," he said, dropping his own voice. "You know that case of Scotch Anderson went to Rome to pick up for him? Well, it plain disappeared today. I'm not saying it was stolen but it couldn't walked outa the old man's sedan. By itself, I mean . . . Anyway, he's been raising holy hell all evening. I've tried to get him to drink a little cognac but he won't touch it. Says it tears up his stomach. And there's not a drop of whiskey around. Right now I'm givin' him a wide berth. Don't want him to take a notion to transfer me to the infantry . . ."

Schwartz laughed shortly. "Well," he said, "I was gonna touch him up for a favor . . . for the sergeant here."

"Don't," said Reid. "It'll be bad for your nerves."

"The sergeant here," said Schwartz in a soft voice, "he's gotta get back to Torre tonight. We can't let him down . . . not after three years in this hole."

Reid rocked on his heels for a while. His hair kept tumbling on his forehead. "Look through the window," he said. "See him sitting there. Hell, Schwartz, he's dangerous tonight."

[Continued on page 23]

THE year 1882 marks a turning point in the history of Zionism. The pogroms in Russia and the restrictions imposed upon the Jews there had awakened the national sentiment which had slumbered but had not died in the Russian pale. The Jews of Russia became convinced that the utter inability to stem the tide of oppression was chiefly due to the fact that the Jews had no land which they could call their own. The persecutions which so affected the Russian Jew revealed the evils of the Galuth and turned many leaders' minds to the active accomplishment of the escape from the Galuth to the Jewish homeland—Palestine. It was at that period that the Chibath Zion (Love of Zion) movement came into being. Chovevei Zion (Lovers of Zion) groups in Russia began to work for the settlement of the Jews in Palestine.

The leaders of the movement contended that Jewish suffering could be alleviated only by removing its cause. The Jew, they argued, must cease to be a stranger in every land on the globe and must have a homeland of his own. This homeland could only be established in his historic land "We must undertake the colonization of Palestine," said they, "on so comprehensive a scale that in the course of one century almost all Jews may be able to leave inhospitable Europe and settle in the land of our forefathers to which we are legally entitled." The Chovevei Zion movement gained many adherents and spread to both parts of the Atlantic. The societies sent what money they could to the existing Jewish settlements in Palestine, and followed their progress with deep concern. Among these Jewish apostles there was one, however, who envisaged the Jewish problem in a somewhat different light. To him the Chibath Zion movement failed to grasp the real significance of the problem it had wanted to solve. This man was the philosopher and essayist, Asher Ginsberg, known by his pen-name Achad HaAm (one of the people), who passed away twenty years ago.

He came to Odessa, the great center of Jewish intellectual life in Russia, in the summer of 1886, and before long he found himself among the leaders of the Chovevei Zion. A member of the Central Committee, he worked ardently for the cause and, at the outset, it did not enter his mind to look for any wider

sphere of influence. In 1889, however, when he had been active in the movement for more than three years, he decided to set forth his views on the essence of Jewish Nationalism. In an article *Lo Zeh Haderech* (The Wrong Way) Achad HaAm severely criticized the methods adopted by the Chovevei Zion to realize the Jewish national rebirth in Palestine. He contended that the primary problem was not the saving of the Jews by ameliorating their physical existence, but by the preservation and development of the Jewish people. Achad HaAm looked upon the Love of Zion as Judaism itself in its totality. Three thousand years of Jewish history have created a particular spiritual life. This spiritual life, with all its content, is Judaism. This life differentiates the Jew from all other nations and guarantees his existence. The renaissance of Judaism, as Achad HaAm conceived of it, can only find performance in a national home, and that home must be Palestine. The Jewish spirit must be Hebraic in nature, and only in Palestine can the Hebrew spirit become a force in the life of Israel and effect a great moral influence even upon the emancipated Jews of Western Europe. The Diaspora will not accomplish it "because the soil is lacking to mould it together, and because the land with which Israel's history is bound up is there to unite it." Achad HaAm thus contended that the redemption of Zion must be preceded by the regeneration of the Jewish people. He felt that emphasis must be placed upon culture and the creation "of the Jewish soul capable of visualizing and desiring the transformation of the conditions of life." He thus looked upon Palestine as a spiritual center where a life would be developed that would serve as a source of inspiration to Jews the world over and purify the national ideal.

Achad HaAm's article created a furor among the leaders of the Chovevei Zion movement. He was attacked by many who suspected him of propagating the abandonment of the practical work of colonization. As a counter-balance, he founded the society of B'nai Moshe (Sons

Portrait of a Great Man Who Died Twenty Years Ago

ACHAD HA-AM

By LEO SHPALL

of Moshe) and issued the following statement of principle:

"There is no hope of success in isolated undertakings in Palestine, carried out by individuals or by societies, each of which is held together itself, and united with the rest only by a cash . . . The statement of a national end demands a national effort, uniting the best forces of the nation, both material and intellectual, in an inner moral union; it demands the effort of generations, which shall be carried out bit by bit, not haphazard; not noisily and hastily, but carefully, gradually, patiently, in proper order and according to fixed rules. This effort must gather together the scattered and down-trodden forces of our people from all sides, and go on from generation to generation, increasing in quality, ever approaching its goal by small but sure steps forward."

The official language of the Society was Hebrew, and familiarity with the language was a necessary qualification for membership. The Society remained in existence for eight years, and Achad HaAm was its guiding spirit. It made important contributions to Jewish national education by opening the first girls' Hebrew school in Jaffa and many Hebrew schools in agricultural villages.

In 1891, and again in 1893, Achad HaAm visited Palestine on behalf of the Chovevei Zion. In his second visit he wanted to settle in Palestine, but was bitterly disappointed with conditions there. He wrote critical reports about the situation in Palestine, in which he proposed the purchase of land, the cessation of subsidies to the colonists so as to make them self-sustaining and, above all, the concentration on cultural and educational work. In these reports, as well as in his subsequent articles which he published in the Hebrew periodical, *Hasbilochb*, Achad HaAm stressed the ideal that only in a Jewish Palestine would there be possible a free development of the people, in harmony with its

traditional spirit and in accord with universal humanity. He insisted that the significance of colonization on a small scale was not to be sought in its economical results, but in its cultural effects. He envisioned the establishment in Palestine of a nursing ground for a pure national culture which would be free from foreign influence and "from the inevitable cultural eclecticism of the Diaspora."

The founding of political Zionism by Theodore Herzl aroused a general discussion of the Jewish problem both in Jewish and non-Jewish circles. It was debated in the Jewish press and formed the subject of the keenest and even bitter controversy. The supporters of the movement were numerous in Eastern Europe, where the Chovevei Zion societies were active in colonization work. In 1897 the first Zionist Congress met at Basle, Switzerland, where the Zionist platform was formulated and the Zionist Organization was established.

When the first Congress was over, Achad HaAm declared that the Jewish State, as formulated by Herzl, was beyond realization. He contended that under the prevailing circumstances, it was entirely impossible to transfer the Jews of the Galuth to Palestine. He maintained that colonization in Palestine would not alleviate the economic misery of the Jews throughout the world. He, therefore, advocated the establishment of a spiritual center in the historic homeland, the creation of a Jewish national school, the revival of the Hebrew language and the free development of Jewish culture.

The Zionist doctrine of Achad HaAm led to widespread discussions. It did not create a separate faction, but it did find place in the views of the Zionists in Russia. This became manifest at the Fifth Zionist Congress, at which a group of Russian Zionists insisted that greater attention be devoted to Jewish national culture in a legally secured home. Dr. Weizmann, one of the leaders of that group, even proposed the establishment of a Jewish university. It was the Russian faction in Zionism that really understood the essence of Achad HaAm's teachings. They realized that both political and spiritual Zionism have their roots in the same common ground—the

negation of the Diaspora. They saw in Zion the anchor of safety for Judaism, whether it be in its material or in its spiritual aspects. The fundamental difference lay only in the method. It was not that Achad HaAm disbelieved in a Jewish state; he merely did not expect it to be brought into being by diplomatic bargaining at the time when the national reawakening was in its infancy; he maintained that "the revival of the spirit" must precede any other effort staged on a nationally-wide scale.

The outbreak of the First World War shattered Achad HaAm's hopes for a satisfactory solution of the problem. Only after the three years of misery and bloodshed, with the beginning of the negotiations which led to the issuance of the Balfour Declaration, was the dark picture illumined by a ray of hope.

The Zionist leaders submitted to the British Government the formula which embodied "the principle of recognizing Palestine as the National Home of the Jewish people." This formula also postulated "as essential for the realization of the principle the grant of internal autonomy to the Jewish nationality in Palestine, freedom of immigration for Jews, and the establishment of a Jewish National Colonizing Corporation for the resettlement and economic development of the country." A Political Committee was formed, of which Achad HaAm became a leading member. He played an important part as an advisor, and his influence was considerable. In 1920 when Achad HaAm saw the progress attained, he was very optimistic. He envisioned a Jewish home where political and spiritual Zionism would find their equal place.

In 1921, Achad HaAm left for Palestine and settled in Tel Aviv. His ill health prevented him from taking an active part in the rehabilitation of the homeland which was so dear to him. He perceived with his own eyes the realization of a dream. The spirit of the Chutzim infused in him new faith in the ability of the Jewish people to live a national life in the country which they had a right to claim as their own. He saw the ability of the Jewish people to rehabilitate itself both physically and spiritually. He finally realized that Jewish agriculture, industry and a free Jewish life in a free atmosphere are indispensable prerequisites to the development of the

spiritual and cultural life. These two elements must go hand in hand. Achad HaAm never recovered his health in Palestine. On the second of January, 1927, he passed away, to the great sorrow of the Yishuv and the Jews the world over.

With the death of Achad HaAm there passed from the Jewish scene a thinker, a scholar and a sage. It is as a true Jew, devoted to his people and his homeland, that his fame is likely to persist and grow, because he initiated an era and aided in effecting a transition that proved of supreme importance to Jewish life. To the scholar and man of letters Achad HaAm will be remembered for his learning and his achievements in the world of Hebrew letters; to world Jewry he will stand out by his greatness as a Jew; to the Zionists his memory will be sacred because he devoted his energy and his life to the elucidation and popularization of the Jewish national idea and to the rebuilding of Eretz Israel as a Jewish National Homeland.

U.N. Discusses Genocide Resolution

THE U.N. ECONOMIC and Social Council, which was charged by the last session of the General Assembly with drafting a covenant on genocide for submission to the next Assembly meeting, has referred the question to the social committee of the Council, which will decide the procedure for preparing the draft.

Dr. Alberto Arca-Parro of Peru asked for further clarification of the action the U.N. would be able to take against those guilty of genocide. If any government encouraged genocide it obviously would be ready to fight the rest of the world, he said. In such a case, would the United Nations be prepared to take action against that government?

Dr. Arca-Parro submitted the following resolution for consideration: "Crimes against health, life and property which are perpetrated against one or more persons and which are carried out, individually or collectively, following secret or open decisions with the purpose of inflicting unlawful punishment upon persons belonging to groups which are subject to racial, religious, political or any other kind of discrimination, should be included into the international covenant on genocide."

NEWS OF THE MONTH

VIGOROUS action against terrorists even at the cost of provoking bloodshed, was being considered by Jewish leaders in Palestine as martial law came to an end.

The Haganah is reported to have sent ultimatums to both the Irgun and the Sternists, demanding that they end terrorist activities and cooperate in a drive for mass immigration. The ultimatum allegedly calls on both groups to use their forces to "constructively defy the Palestine Government's illegal immigration laws."

A warning to the dissident groups to halt anti-Jewish and anti-British "acts of terrorism" was also issued in a joint statement by the mayors of Tel Aviv, Petach Tikvah and the chairman of the local Jewish Councils of Ramath Gan, Bnei Brak and Givat Haim.

A British military spokesman told a press conference that "this is the first time that such a warning was voiced by representatives of the Yishuv."

An official communique released this week said that 78 suspects have been arrested since martial law was imposed, including 15 members of the Stern Group, 12 of the Irgun Zvai Leumi and 51 others "connected with terrorism." The communique stated that "despite the refusal of official bodies to assist the security forces in outrooting gangsters, help has been received from members of the Jewish community."

However, Sternist posters placed on the walls of Tel Aviv buildings, called on the Jewish population for "civil disobedience" and non-payment of income tax to a government "which has robbed us of all civil rights of citizens." The posters urged the Jews "to pay taxes only to Jewish State authority." Members of the Haganah, armed with sticks, attacked the Sternists whom they caught in the act of plastering up the posters. A fight ensued, but none was seriously injured.

A conference of the Hashomer Hatzair in Haifa adopted a resolution calling for suppression of extremist "provocations" by any means since the continued ex-

istence of terrorist groups "threatens the entire Zionist movement."

☆

Martial law was estimated to have cost the Jewish community of Palestine more than \$10,000,000. It had been in effect for 15 days. The press room of the Jewish Agency was blasted a few hours after the announcement that martial law was to be lifted. There were no casualties, and the offices of the United Press and the Hebrew newspaper *Haboker*, which are in the same building, were not damaged. Responsible Jewish circles do not believe that the explosion of the time bomb was the work of dissident Jewish groups.

☆

THE executive of the World Agudas Israel Organization has submitted a 22-point memorandum outlining its suggestions for the protection of Jewish rights in the Austrian peace treaty to the Foreign Ministers' Conference now meeting in Moscow.

The memorandum lists 22 recommendations on human rights, property restitution, reparations and indemnification, which are similar to those proposed by other leading Jewish organizations. Its recommendations for the protection of Jewish religious practices are:

1. Recognition of the right of Jews to observe their Sabbath on Saturday and carry on normal activities on Sunday.

2. The right to practice ritual slaughter, free from all restrictions.

3. The government must grant Jewish communities the same legal status as other religious communities and it must not interfere with the internal organization of the Jewish communities.

4. Within one year following the ratification of the treaty institutions and individuals having custody of Jewish orphans must register their names with the government and Jewish religious organizations must be given the facilities for caring for the children. The government is also to assume full financial responsibility for the program.

5. The government is to defray the cost of exhuming the bodies of Jews,

killed by the Nazis and to make available facilities to rebury them in Jewish cemeteries which would have the same status as those for the nation's war dead.

☆

THE World Jewish Congress has demanded that the Conference of Foreign Ministers in Moscow hold a formal hearing on Jewish demands on the German peace treaty before negotiations on the pact are concluded.

"Such a hearing," said Dr. Maurice L. Perlzweig, head of the political department of the organization, "would help to re-establish the confidence of the Jewish people in the process of democratic justice." The Congress' request has been forwarded to the governments of France, Britain, Russia and the United States, he said, together with a number of recommendations for clauses to be embodied in the treaty, which include:

1. Judicial decisions made by German civil or criminal courts between January 31, 1933 and May 8, 1935, and based solely or predominantly on racial, political or religious grounds, should be recognized as contestable by any person injured by such a decision or by the spouse or the descendants of such a person. The contesting party should have the right in such an action to claim compensation for damage inequitably suffered.

2. The Peace Treaty should oblige Germany to enact legislation making it a criminal offense to foment racial or religious hatred. It should also contain special provisions for the protection of the human rights and fundamental freedoms of the surviving Jews in Germany, with efficient and effective instruments for their implementation and enforcement.

3. DP's compelled to remain in Germany should not be subject to German jurisdiction, but should be under the exclusive authority of the occupying forces or an appropriate agency of the United Nations.

Another clause proposed for inclusion would incorporate into the treaty and guarantee by the signatories the basic right of German Jews to restitution of their property, regardless of any laws which may have been put into effect by provincial German officials under the authority of occupying powers. The memorandum also demands that Germany be required to surrender heirless Jewish

property to representative Jewish agencies for rehabilitation of the survivors.

Also urged is guarantee of the right of emigration of German Jews still in the country, exemption of the property of German Jews outside of the country from being seized for German reparations and exemption of Jews within Germany from taxation for the payment of German reparations or war damage claims against the country. Finally, the Congress memorandum requests that Germany be forced to pay reparations to "an authorized agency of the Jewish people" for the massacre and uprooting of millions of European Jews.

☆

WHEN the British Government formally submits the Palestine question to the United Nations, it will make recommendations on procedure for discussing the issue, but not on a solution of the problem, a Foreign Office spokesman said. Questioned on the request of the U. S. Government for concrete British proposals, the official declared that he knew of no plans to further clarify British intentions.

☆

THE Privy Council, highest appellate tribunal in the British Empire, gave counsel for Dov Gruner, condemned Palestine extremist, and the attorneys for the Jerusalem superintendent of prisons two weeks to determine whether there is any precedent in Palestinian court practice to permit his uncle, Frank Gruner, who resides in New York, to be heard before the Privy Council.

The Council's judicial committee requested that counsel determine whether there were any grounds for Frank Gruner to appeal for his nephew before the Palestinian High Court. If precedent, practice or law gave him that right, the judicial committee ruled, it would also be extended to his appeal to the Privy Council. The attorneys for the Palestine Government challenged the older Gruner's right to appeal on the basis that he was a foreign citizen, residing outside of Palestine, who had no connection with the case except that he has a nephew who is a Palestinian citizen.

☆

MAX SELIGMAN, Palestinian attorney, was brought from Tel Aviv to Jerusalem by an armed escort to file a plea with the Palestine High Court to halt the execution of three condemned Jews.

The three condemned men, Dov Rosenberg, 24, Ben Zion Kashani, 23, and Abraham Alkoshi, 21, were captured December 29, 1946, in a taxi while attempting to crash a military road block on the night following the public flogging of a British officer and three sergeants by extremists. Found in the cab were several whips and guns.

☆

ANN VAN DYK, 47, reported to be Jewish, who was convicted by a Dutch court of having betrayed 68 Jews to the Gestapo during the occupation of Holland, was this week sentenced to death. She is the first Dutch woman to be condemned since 1815. She was sentenced by a court in The Hague.

☆

THE Central Jewish Committee has sent a memorandum to Lieut. Gen. Lucius D. Clay, new American commander in Germany, asking that 16 boxes of gold teeth stripped from murdered Jews by the Nazis be turned over to Polish Jewry. The teeth were recently discovered in a vault in the U. S. zone.

☆

WHAT appears to be an attempt to spread anti-Semitism through the trans-Atlantic mail was disclosed by the *Man-*

chester Guardian. The noted liberal daily reports the receipt in its office of a postcard, cancelled in the Grand Central Post Office in New York, bearing a large stamped inscription reading "Censored by Jewish Press." The paper says that a similar stamp has been found recently on other mail reaching here from the U. S.

☆

SPOKESMEN for the Labor and Liberal parties in Australia attacked John T. Lang, Independent Labor member from New South Wales, for a violently anti-Semitic speech in which he criticized the government for admitting 200 refugees who arrived here recently from the Middle East.

Percy Spender, Liberal, said all Lang was concerned with was "beating the anti-Semitic drums," while Leslie Haylem, Labor, said that Lang's motion for censure of the government was "not genuine." He deplored the "narrow nationalism" which inspired it and said the government was determined to regard refugees as new citizens and "bed them down in new homes."

Minister of Immigration Arthur J. Calwell criticized the Sydney *Daily Telegraph* during the debate of "concocting stories to arouse the passion of racial big-

EPIC OF AN ILLEGAL LANDING

SEVEN hundred and three visaless Jews who arrived in Palestine aboard the immigrant ship *Susanah*, which ran aground near Gaza after having slipped through the British blockade, were deported to Cyprus aboard the British freighter *Empire Rival*.

Troops scoured the Negev in search of an undetermined number of refugees who succeeded in getting ashore from the *Susanah* before military patrols arrived. Hagana sources said that several hundred escaped. Thwarted in their attempt to pick up the fugitives, the troops are arresting scores of legitimate settlers, charging them with being illegal immigrants.

Before the *Empire Rival* sailed, 120 permanent residents who had mingled with the refugees to confuse the searchers were segregated from the others and ordered to return home. However, the newspaper *Mishbar* claims that 200 members of Kibbutzim, who refused to identify themselves, were also deported.

The first transport of 400 from the

Susanah arrived at Haifa after an 11-hour trip and was placed aboard the deportation ship after troops overcame the resistance of part of the group. A smaller transport arrived a few hours later and was embarked without incident. The last 120 passengers were taken off the *Susanah* by breeches buoy.

A Jewish Agency spokesman expressed regret at the death of a naval petty officer and two seamen who were drowned when the boat from which they were attempting to pick up refugees who were swimming from the *Susanah* to shore was overturned.

American Vice-Consul Randolph Roberts visited the 18 American crew members of the Ben Hecht who are being held in Acre prison pending a hearing on the charge that they aided and abetted illegal immigration. After his visit, the U. S. Consul General is understood to have cabled Washington asking State Department intervention to quash the charges against the seamen.

ots." A new outburst of anti-immigration agitation is expected next week when the liner John DeWitt is scheduled to arrive with more refugees.

RUMANIAN Red Cross officials are discriminating against Jews in the distribution of American relief supplies in the famine-stricken Moldavian areas, the Bucharest daily *Era Noua* (New Era) charged.

THE Joint Distribution Committee in Rumania has swung into action on the greatest Passover campaign ever conducted in that country. The crop failure has cut Rumanian wheat supplies to such an extent that the J.D.C. must supply matzohs to every one of the estimated 430,000 Jews in the country, without any assistance from the government.

The J.D.C. now has on hand sufficient stocks to furnish each Jew with approximately four pounds of matzohs for the eight-day holiday. In the process of being distributed are 330 tons of matzohs, 110 tons of matzoh flour and 730 tons of unmilled wheat, all received from the United States.

The matzohs are being delivered to the Jewish communities with instructions that they be distributed free of charge to the poor, to former DP's and repatriated Jews. Passover supplies will only be sold to those able to pay for them and the funds thus derived will be devoted to local communal needs.

THE hunger strike of 1,100 Jewish refugees at Camp Adriatico was called off after UNRRA officials complied with the Jews' request for improved conditions. The strike lasted 80 hours.

Italian Foreign Minister Carlo Sforza received Jacob Trobe, director of the Joint Distribution Committee in Italy, and assured him that the 26,000 refugees in this country need not fear loss of their rights of asylum as a result of a census of foreigners which is now being conducted.

The census, the Minister said, is not directed against Jewish refugees. He pointed out that Italy's acceptance of 400 Jewish orphans from Poland demonstrates the goodwill of the Italian Government and that the country is free of anti-Semitism. Mr. Trobe thanked the Minister in behalf of the refugees and

assured him that they appreciate the hospitality afforded them by Italy.

Jews living in DP camps in Germany and Austria face large-scale epidemics as a result of poor sanitary facilities and inadequate food rations, Dr. Jacob Hellman, Argentine representative of the World Jewish Congress, told a press conference in London. He urged the establishment of a coordinating committee of all Jewish organizations to supervise relief in the camps.

Reporting on conditions in Poland, which he recently visited, Dr. Hellman said that about 75,000 Jews will probably remain in that country as the core of a permanent community, although some of the Jews there are still anxious to emigrate to Palestine. He said that the government has granted the Jewish community autonomy and is fighting

anti-Semitism. He called for world-wide support of the Polish regime, declaring that attacks on the government also mean attacks on the country's Jews.

The World Jewish Congress aide praised the Swedish Government, which he said had spent nearly \$30,000,000 over a period of years to help Jewish refugees. He revealed, however, that friction has developed between the 6,000 permanent Jewish residents of the country and the 8,000 refugees now quarantined there.

JOSEPH C. HYMAN, former executive vice-chairman of the Joint Distribution Committee, has been commended "for exceptional and eminent public service in the field humanitarian war relief during the last war" by the President's War Relief Control Board.

RESTITUTION TO NAZI VICTIMS

TENS of thousands of German Jews whose property and businesses were stripped from them during the Nazi regime will receive restitution under a law approved by the German Council of States, comprising the Minister Presidents of the four states in the U. S. occupied zone. The value of the properties to be restored runs into hundreds of millions of dollars.

The measure must be approved by the American Military Government before being promulgated, but such approval is certain since the legislation was adopted at the suggestion, and because of the insistence, of the Military Government officials and the State Department. It has been in the process of drafting and discussion for almost a year.

In making public the law, the German officials pointed out that it might work a hardship on persons who purchased confiscated property in ignorance of its origin. They also said that its enforcement will be hampered until there is uniform legislation throughout Germany. Dr. Hans Ehard, Minister President of Bavaria, said in an accompanying letter that the legislation contains the same loopholes that allowed Nazis to escape de-Nazification by fleeing to another zone. Similar legislation is in effect in

the province of Thuringia in the Soviet zone, but no restitution measures have been adopted in the French and British zones.

Under the legislation, which will benefit an estimated 15,000 Jews in the U. S. zone and many thousands more now living in other countries, as well as non-Jewish persecutees, all applications must be filed before December 31, 1948. Where there is a dispute as to ownership, special German tribunals set up along the lines of the de-Nazification tribunals will decide the issues. Persons who try to hide property which they know or suspect was illegally obtained from Jews or other persecutees, or who attempt to flee with such property or make false statements will be subject to five-year prison terms.

The law, which applies to all transactions after January 30, 1933, provides that real or personal property will be returned to the owners or their heirs wherever possible. Where the property cannot be traced, the German states will make restitution. Present holders of confiscated property or property obtained through fraud, duress, or any other illegal means will be forced to surrender it even if they were unaware at the time they obtained it that the property had been taken from persecutees.

NEWS OF THE CENTER

Passover Services

THE services for the first days of the Passover holiday will be held on Friday evening, April 4th, at 6 o'clock; Saturday evening, April 5th, at 6:15 o'clock, and on Saturday and Sunday mornings, April 6th and 7th, at 8:30 o'clock. Our cantor, Rev. William Sauler, will officiate on both days. Rabbi Levinthal will preach on the significance of the festival on Saturday and Sunday mornings.

Lighting of Candles During Passover

THE lighting of candles during Passover on Friday and Saturday evenings, April 4th and 5th, will be at 6:03 o'clock.

On the concluding days of Passover, Friday and Saturday, April 11th and 12th, candles will be lit at 6:10 o'clock.

Siyum Services for the First-Born

SERVICES for the first-born son (Siyum) will be held on Friday morning, April 4th, at 7:30 and 8:30 o'clock.

Passover Sedorim

THE first Seder, Friday evening, April 4th, will begin at 7 o'clock and the second Seder, April 4th, will be at 7:30 o'clock.

Concluding Passover Services

SERVICES for the concluding days of the Passover holiday will be on Thursday and Friday evenings, April 10th and 11th, at 6 o'clock and on Friday and Saturday mornings, April 11th and 12th, at 8:30 o'clock. Rabbi Mordecai H. Lewittes will preach on Friday and Rabbi Levinthal will preach on the concluding day, Saturday.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, April 12th, at about 10:15 o'clock.

Hebrew and Sunday School Schedule During Passover

HEBREW School will be closed for the Passover vacation beginning Friday, April 4th, and will reopen on Sunday morning, April 13th.

There will be no Sunday School session on Sunday, April 6th. Sunday School will reconvene on April 13th.

Seminary Senior Student to Preach Sermon This Sabbath Morning

THE Jewish Theological Seminary of America has assigned its senior students to preach in the various Synagogues of our city in order that they may enjoy the experience before graduation of preaching to large congregations. Our Center will be privileged to have one of these young men who is well known to our community, Mr. Simcha Kling, formerly a member of our Hebrew School faculty, who will preach this Sabbath morning (Shabbat Hagadol), March 29th, on the weekly portion of the Torah. We hope that many of our congregation will be present to hear his message.

Gym Schedule During Passover Holidays

THE Gym and Baths Department will be closed for the Passover Holiday on Saturday and Sunday, April 5th and 6th, and will open on Monday morning, April 7th, for women at 10 A.M.

For the concluding days of Passover the gym and baths will be open on Thursday afternoon, April 10th, from 1 to 4 P.M. for men and boys; will close Friday and Saturday for the holiday and reopen on Sunday morning, April 13th, for men at 10 A.M.

U.J.A. Carnival Sponsored by Inta-League

THE opening event of the Inta-League's United Jewish Appeal drive will be a Gala Carnival to be held on Saturday evening, March 29th at 8:30 o'clock. Music will be provided by Reggie Martin and his band. The minimum donation is fifty cents. All members and friends are cordially invited.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for Prayer Books, Taleisim and Library from the following:

Mr. and Mrs. Alex Fastow, in honor of the Bar Mitzvah of their son
Mr. and Mrs. Henry Caplan, in honor of the Bar Mitzvah of their son
Mr. Jacob Harmatz, in honor of the birth of a grandchild

Miss Ida Kronbach

Dr. and Mrs. David Farber, in honor of the birth of a granddaughter

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Philip Feinberg of 1340 Carroll Street on the birth of a daughter, Marjorie Jill, to their children, Mr. and Mrs. Irwin Feinberg, on March 17th.

Mr. and Mrs. Murray Kotkes of 1295 President Street, whose son, William, celebrated his Bar Mitzvah on March 29th.

Mr. and Mrs. Moe Marvel of 255 Eastern Parkway on the marriage of their daughter, Shirley, to Mr. Philip Brenner at the Center on March 23rd.

Additions to Library

THE following books have been added and are now in circulation:

Jacob's Dream—Richard Beer-Hoffman
Chinese Destiny—Chiang Kai-Shek
Critics and Crusaders—Chas. A. Madison

The Magic Ring (Juvenile)—H. Goldin

The World's Great Scriptures—Lewis Browne

The Wayward Bus—John Steinbeck
Future of Building—Chas. Abramson
Testament to Democracy—Lord Wedgwood

The Palestine Year Book—Sophie A. Udin

Zionist Movement—Israel Cohen
Economic Development of the Middle East—Bonnie Alfred

Education in Palestine—Noah Nardi
The Story of the Jewish Legion—Vladimir Jabotinsky

The World Crisis and Jewish Survival—Abba Hillel Silver

Broken Lights (a Novel)—Michael Aaronsohn

The Revival of Palestine—Joshua Ziman

The Life of Judah Touro—Leon Huhner

Anti-Semitism—Ernest Simmel
Gentlemen's Agreement—Laura Z. Hobson

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABERMAN, ARTHUR A.

Res. 2054 Nostrand Ave.
Bus. Exporter, 1150 Broadway
Married

Proposed by Morton Klinghoffer

ATLAS, HERMAN

Res. 311 Albany Ave.
Bus. Post Office, Church St. Annex
Married

Proposed by Chas. Safier

BLOCK, Miss BELLA

Res. 1696 Carroll St.
Proposed by Alice Ostrin,
Gloria Berson

BROOK, LESTER

Res. 4141 Bedford Ave.
Bus. Real Estate, Flushing, L. I.
Single

Proposed by Seymour Gluckman,
Saul Zolot

CREVOSHAY, Miss RUTH

Res. New Nurses Home, Rockaway
Pkwy. and Avenue A
Proposed by Herbert Kummel,
Dr. David R. Capson

FELDMAN, Miss HELEN

Res. 22 Bartlett St.
Proposed by Florence Rosenfeld,
Shiela Friedman

FIRESTONE, IRVING

Res. 1370 Eastern Pkwy.
Bus. Paper Boxes, Jersey City
Married
Proposed by Irving Schanker,
Robert Krauss

FISHMAN, Miss BEATRICE

Res. 662 Snediker Ave.
Proposed by Irv. Scheinman,
Benj. H. Wisner

FORMAN, FRANK J.

Res. 377 Montgomery St.
Bus. Knitwear, 83 Orchard St.

GANZER, MAX

Res. 2753 Ocean Ave.
Bus. Attorney, U. S. Govt.
Single
Proposed by Emanuel Neustadter,
Irv. Lerner

GOLD, VICTOR

Res. 1098 Eastern Pkwy.
Bus. Motors, 90 W. Broadway, N. Y.
Married

Proposed by Rubin Gralla,
Albert Schuckman

GREENBERG, W.M.

Res. 789 St. Marks Ave.
Bus. Plumbing Supp., 43 Suffolk St.
Married

Proposed by Mrs. Lillian C. Klein,
Dr. Reuben Finkelstein

HALPER, THEODORE D.

Res. 1640 President St.
Bus. Engineer, 250 Hudson St.
Single

Proposed by Mr. and Mrs. Harry
Halper

HELLER, MILTON

Res. 1446 E. 51st St.
Bus. Metals, 90 River St.
Single

Proposed by Phyllis Levine,
Abr. Rosenberg

KOSLOFF, SAMUEL

Res. 467 Crown St.
Bus. Candy, 99 Hudson St.

KRANTZ, STEPHEN F.

Res. 1521—11th Ave.
Bus. Mfg., 3 Waverly Pl.
Single

Proposed by Dr. I. H. Levinthal

KURS, JULIUS

Res. 119-40 Union Tpke.
Bus. Paper Boxes, 708 Metropolitan
Ave.
Married
Proposed by Harold Shapiro,
Irv. Chalkin

LEFT, ALEXANDER, D.D.S.

Res. 1580 St. Johns Pl.
Bus. Dentist, 833 St. Johns Pl.
Single

Proposed by Abe Mann, Doris R. Levy

LEVENSALDT, Miss EVELYN

Res. 178 Hart St.
Proposed by Herbert Levine,
Howard Gross

LEVIN, H.

Res. 576 Eastern Pkwy.
Bus. Furs, 282—7th Ave.
Married
Proposed by Shirlee B. Hyman,
Dr. Jos. Hyman

LEVINE, HARRY M.

Res. 576 Eastern Pkwy.
Bus. Grocers, 5201 Flushing Ave.
Married

Proposed by Lawrence Meyer,
Morris Ninken

LORENCE, Miss HARRIET JANE

Res. 225 Eastern Parkway
Proposed by Sally Tauber,
Joyce Schlosberg

LUDWIG, Miss MARY

Res. 1484 Sterling Pl.
Proposed by Isadore Hack,
Edythe K. Hack

PERLIN, IRVING

Res. 919 Park Pl.
Bus. Lumber, 1160 Flushing Ave.
Married

Proposed by Richard Tucker,
Dr. Harry Bernstein

ROSENSON, NAT

Res. 415 Lefferts Ave.
Bus. Men's Clothes, 162—5th Ave.
Proposed by Louis Serlin, Sam Barash

ROTHENBERG, Miss RUTH

Res. 1705 Carroll St.
Proposed by Alice Ostrin,
Gloria Berson

SCHUTZER, W.M.

Res. 706 Eastern Pkwy.
Bus. Motion Pictures, 630—9th Ave.
Married
Proposed by Hyman Rachmil,
Samuel Rinzler

WEINER, DR. SAMUEL

Res. 877 Empire Blvd.
Bus. Physician, Same
Married
Proposed by A. H. Zirn,
Dr. Harry Warwick

ZACKHEIM, Miss ELEANOR

Res. 245 Kosciusko St.
Proposed by Miriam Gruntfest,
Harry A. Siegel

ZARCHIN, Miss VIOLETTE

Res. 740 Alabama Ave.
Proposed by Seymour Gluckman,
Jules W. Gold

The following have applied for re-instatement:

KASNOWITZ, SYDNEY

Res. 1024 Montgomery St.
Married

PRETTO, DAVID

Res. 1275 Union St.
Bus. Painting, 152 Banker St.
Single

VOLET, W.M. B.

Res. 960 Sterling Pl.
Bus. County Court, Kings
Married

ADDITIONAL MEMBERSHIP APPLICATIONS

- BLANK, SAMUEL J.
Res. 295 Ocean Pkwy.
Bus. Real Estate, 16 Court St.
Married
Proposed by H. Zucker, M. H. Levine
- GORDON, SANFORD M.
Res. 977 E. 10th St.
Bus. News Syndicate, 700 Pacific St.
Married
Proposed by E. Fuchs, S. Schoenfeld
- LEHRMAN, MISS DOROTHY
Res. 389 Clinton St.
- LIEBERMAN, MISS MIRIAM RUTH
Res. 227 President St.
- MITCHELL, JAY B.
Res. 186 Brooklyn Ave.
Single
Proposed by Samuel Moskowitz
- MITCHELL, MELVIN S.
Res. 186 Brooklyn Ave.
Bus. Building, 16 Court St.
Single
Proposed by Samuel Moskowitz
- MURKIN, DR. NATHAN C.
Res. 817 Eastern Pkwy.
Bus. Physician, Same
Married
- SCHWARTZ, MISS BETTY
Res. 582 Jerome St.
Proposed by H. Gross, I. Schwartz
- SILBERGLIED, MAX
Res. 601 Pennsylvania Ave.
Bus. Teacher, 49 Flatbush Ave. Ext.
Single
- SIMONSON, MISS SHIRLEY
Res. 186 Christopher Ave.
Proposed by Dr. Melvin C. Goldberg, Harry Finkelstein
- SUSKIN, GEORGE J.
Res. 135 Eastern Pkwy.
Bus. Envelopes, 120 Wooster St.
Married
Proposed by Martin Zinn
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee

Junior League Notes

The meeting of the Junior League scheduled for Thursday evening, April 3rd, will be devoted to a report and a discussion of "Gentlemen's Agreement," the sensational best seller about Anti-Semitism. A social hour and dancing will follow.

Do not forget to reserve Saturday night, April 12th, for our Spring Dance.

CLUB ACTIVITIES

Inter-Club Activities

All the Junior clubs took part in a Purim celebration. The Candlelites presented a Purim skit written by the members of the club. The following took part: Rita Ripple, Suzanne Shapiro, Beverly Bayne, Elaine Altman, and Helen Wein.

Among the other activities were: Palestine dances and songs by the members of the Vivallet Club and talks and recitations by Robert Gluckman, Fred Kenwood, and Alan Herman of the Tzofim. Refreshments were served after the entertainment.

Shomrim

The leading topic of discussion was: "The Possibilities of One World." The gym activities and discussion of current events rounded up the club's activities.

Tzofim

The Tzofim challenged the Rams to a basketball game. The score was 18 to 6 in favor of the Tzofim. Among the topics discussed by the members was, "Purim in the Flight of the Present Situation."

Maccabees

Games and discussions on the significance of Purim highlighted this month's activities of the club. In the gym, the boys indulged in their regular routine sports.

Vivalets

In addition to their gym period the girls learned Hebrew songs, Palestinian dances, and took up the lives of some Jewish personalities.

Candlelites

The Candlelites were primarily busy writing and rehearsing their Purim Play. They were indeed compensated for their efforts on the night of the performance. The members of all the clubs voiced their approval by their enthusiastic applause.

Rachel Judaeen

During the past month the members of the club went to the Young Judaeen Purim Carnival at the Flatbush Young Israel. During the week a part of the club had met and prepared their booth for the carnival.

At their meetings they discussed methods of raising funds for Keren Hanoar and the Story of Chanuah Sevesh.

CENTER EVENTS

Concluding BASKETBALL GAME of the Season

This Sunday Evening, March 30th

BROOKLYN JEWISH CENTER

vs.

CURRENT COLLEGE ALL STARS

The following players are expected:

HARRY BOYKOFF, LEONARD DOCTOR of St. Johns U., SID TANNENBAUM, DONALD FORMAN of N.Y.U., JACKIE GOLDSMITH, LOU LIPMAN, EDDIE GARD of L.I.U., SID TRIBOWITZ, PAUL SCHMONES of City College

— Admission —

Center members — 75c (incl. tax)
Non-members — \$1.20 (incl. tax)

THE JUNIOR LEAGUE

will hold

A GALA

SPRING HOP

on

Saturday Evening

April 12th

8:30 o'clock

Admission: \$1.00 (incl. tax)

*Proceeds to United Jewish
Appeal*

Members and their guests are most cordially invited

YAHREZITS—APRIL, 1947

Benjamin Kaplan	Wife	April 2	12 Nisan
Leonard G. Kaplan	Mother		
Julius Light	Wife	April 2	12 Nisan
Saul Abelov	Mother	April 6	16 Nisan
Charles Dilbert	Father	April 6	16 Nisan
Reuben Frieman	Mother	April 7	17 Nisan
Martin Katz			
Paul Katz	Mother	April 8	18 Nisan
Phil Katz			
Leo Kaufmann	Mother	April 9	19 Nisan
L. H. Schlessinger	Mother	April 10	20 Nisan
Kalman I. Ostow	Mother	April 12	22 Nisan
Louis Rosenblatt	Mother	April 13	23 Nisan
Mayer Kenin	Father	April 14	24 Nisan
Joseph Richman	Mother	April 14	24 Nisan
Benjamin Dubrow	Father	April 16	26 Nisan
Benjamin Levitt	Mother	April 16	26 Nisan
A. Silverman	Mother	April 16	26 Nisan
Philip Levin	Father	April 17	27 Nisan
B. D. Schwartz	Mother	April 17	27 Nisan
Philip Palevsky	Mother	April 21	1 Iyar
David Phillips	Wife	April 25	5 Iyar
Albert Witty	Father	April 25	5 Iyar
Abraham Ginsburg	Father	April 28	8 Iyar
Isidor Gray	Mother	April 28	8 Iyar
Frank Levey	Father	April 28	8 Iyar
Mrs. I. Lazarowitz	Husband	April 30	10 Iyar
I. Jerome Riker	Mother	April 30	10 Iyar

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IRVING BLICKSTEIN

ANNOUNCING

THE REOPENING OF THE
CENTER RESTAURANT

Sunday Afternoons
April 27, May 4, May 11
and May 18

Regular Dinners will be served
for members and their families
from 12:30 to 4:30 P.M.

Price \$2.50 Per Person
(Service Charge 50c)

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HEBREW SCHOOL NEWS

THE Purim Masquerade held on March 9th proved to be a great success. Over 200 children came dressed in appropriate Purim costumes. An audience of 600 applauded the brilliant array of colors. Prizes were given for the best costumes by the P.T.A. The choral group, under the direction of Mr. Grossman, presented four numbers: Ma Tovv, Yam Lied, Shoshanat Yaakov, and Tzena. The climax of the program was a ventriloquist act by a member of the Progressive Art Associates, an organization specializing in Jewish festival entertainment. Mr. Schaeffer, chairman of the Hebrew Education Committee, greeted the parents. Rabbi Mordecai H. Lewittes, principal of the school, presided.

The P.T.A. served as host at the United P.T.A. regional meeting held in the Brooklyn Jewish Center on Thursday, February 27, 1947. Dr. Levinthal and Judge Emanuel Greenberg addressed the gathering. Rabbi Lewittes delivered the invocation. Mrs. Wollin, president of the United P.T.A., presided. Mrs. Buchman was in charge of the arrangements. Hamantaschen were served in honor of Purim.

A Hebrew reading project was started in upper classes under the direction of Mr. Shpall. The Jewish Education Committee is offering prizes to those students who complete twenty-five Hebrew stories.

The students of the Hebrew School and Sunday School are engaged in the collection of funds for the Histadrut Ivrit in connection with Hebrew month; they are also aiding the Children's Rebuilding Fund in Palestine under the sponsorship of the Hebrew Educators' Committee. The G.O., under the direction of Mrs. Beder and Mrs. Tessler, are cooperating in the drive. Mr. Edelheit is in charge of the collection of funds.

A highly successful Post Bar-Mitzvah breakfast was arranged by the Sisterhood on Sunday, March 16th. Mrs. B. Levitt and Mrs. M. Cantor were in charge of the arrangements.

At the meeting of the Hebrew Education Committee on Tuesday, March 11th, it was decided to emphasize the importance of extending the period of Hebrew education for each child. To discourage that type of schooling which is aimed solely at Bar-Mitzvah preparation,

a resolution was passed stating that boys must be enrolled in the beginners' class before their tenth birthday. This ruling will go into effect in 1948. The aim of our school should be to encourage at least six years of intensive Hebrew schooling.

Communications were received from Dr. Rudavsky and Mr. Ruffman of the Jewish Education Committee praising the work of our faculty and of our administrative staff. The Hebrew Education Committee adopted a resolution thanking Rabbi Mordecai H. Lewittes, who is completing ten years of educational work with the Brooklyn Jewish Center, for

THE RANSOM

the fine service he has rendered to our religious schools.

Young Folks League Meeting

THE next social meeting of the Young Folks League of the Center on Tuesday evening, April 1st, will feature sound motion pictures. Mr. Morris Traub, noted insurance counsellor, will speak on "G.I. Life Insurance." Refreshments will be served and dancing will follow.

Boy Scout News

THE Boy Scout Troop No. 125 which meets at the Center every Monday night at 7:30 o'clock is inviting all boys 12 years and older to join the troop. Come on and join scouting. All welcome.

[Continued from page 13]

Suddenly, peering through the window at the disgruntled, thirsty general, I had a flash of inspiration. It was so wonderful my voice shook when I spoke. "Lieutenant, I know where there's some American wine in Torremaggiore. None of this *vino* stuff."

"I phoned the officers' club in Torre," said Reid. "They're cleaned outa everything, too."

"But it's mine. I have it in my foot locker," I said.

Captain Schwartz was the first to catch on. "Are you just pulling his leg?" he asked.

"Honest, sir, I got it," I cried with more fervor, perhaps, than the occasion demanded. "It's kosher wine. It came for Pesach. They haven't had wine like this in Italy since the war. It's got a *Mogen David* label on it, too!"

After a time the young kid caught on, too. "It'll mean I'll hafta go after it," he declared slowly. "And if—he don't like it . . ." His shoulders jerked a little; but finally he buttoned his collar, pushed his hair back with the palm of his hand and went inside. We waited breathlessly, Schwartz and I.

After what seemed an hour, Reid came back. He had on his service cap. "O.K., let's be on our way, Sergeant. You said American wine, didn't you?"

"It's a wonderful wine," said Captain Schwartz, and touched my shoulder again in the dark. "It's been blessed by re-

ligious men, and it'll really work miracles, won't it, Sergeant?"

"I'll let you know tomorrow," I called over my shoulder.

It took us another three-quarters of an hour to get started. We had to page Captain Grady at the show again; then dig up a driver. But by twelve thirty, with the moon coming up over the hill, we pulled into that frowsy little village of Torre. The Lieutenant never let me out of his sight. He even followed me into my tent, and watched me dig into my locker for the package. I opened the box and without comment handed him the loaf of bread.

He handled it gingerly, as if it might have been a hand grenade, until he found the bottle.

I felt relieved when he had gone. He hadn't even offered to pay for it. But the loss was nothing—absolutely nothing! For as soon as he left, I hurried over to the bulletin board, struck a match, and with tremulous fingers held the light up. There was my name on special orders: "For rotation back to the United States."

* * *

This Passover, I think, I am entitled to an extra glass of holiday wine. And perhaps for sentimental reasons, I should drink a toast to the general. His address—according to the Army and Navy Register, which I sometimes read—is one of the lonely Pacific atolls . . .

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

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The Brooklyn Jewish Center Review

April, 1947

THE FOURTH AUSTRIAN JEWRY

By ALFRED WERNER

JEWISH DEMANDS AT FORMER PEACE CONFERENCES

By HAROLD BERMAN

NOT A QUIZ KID BUT A YOUNG GENIUS

By BEN GOULD

STORY OF LAG B'OMER

By LEO SHPALL

NEWS OF THE MONTH



I sink
in deep mire....
Mine eyes fail me
while I wait.....

*Save me, O God;
for the waters are come in unto my soul.
I sink in deep mire,
where there is no standing;
I am come into deep waters,
where the floods overflow me.
I am weary with my crying;
my throat is dried:
Mine eyes fail while I wait for my God.*

FROM THE PSALMS OF KING DAVID

THESE are your sisters and your brothers who speak.

In their hearts they have the barrenness of the desert, yes, and in their eyes the hopelessness of the doomed. They are praying, your brethren.

Praying that their "liberation" from Nazi tyranny shall not be turned into a mockery by the world's indifference. Praying that now, after years of torture and death and a miserable existence in DP camps, they be helped to rebuild their lives.

They must have hope for the future. They must have food and clothes and shelter and medicines to keep them alive . . . to keep alive their hope that tomorrow—soon—there will be homes and a welcome

waiting for them and their children . . . in Palestine, or some other hospitable land.

Yes, these 1,500,000 European Jews need help and hope. And *you*—you and your fellow Americans—are the only ones who can provide it. UNRRA is being liquidated. Inter-governmental aid is as yet non-existent. The \$170,000,000 needed to salvage these innocent people can come only from you.

Help them, help them. Stretch out your hand in brotherhood, open your heart in compassion.

***Give when you are called on.
Give generously and quickly
. . . as much as you can, plus
a little more.***

GIVE THEM LIFE—and make it worth living
UNITED JEWISH APPEAL
for \$170,000,000

Send your contribution to the
BROOKLYN JEWISH CENTER

BROOKLYN JEWISH CENTER REVIEW

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A MESSAGE FROM DR. LEVINTHAL

WHEN this issue of the *Review* will appear, I will be far away from home, in the miracle city of Los Angeles, speaking for several great causes and utilizing the opportunity to study the life of our brethren on the western coast.

But though separated by three thousand miles, my thoughts are with the men and women working in our Center. I can just visualize how its leaders are earnestly engaged in the United Jewish Appeal drive, and in preparing for the Annual Dinner in behalf of the Appeal. This will be one of the very few U.J.A. dinners at the Center that I have missed, and I keenly regret this absence. I will be with you, however, in spirit and those who will attend and who will respond—as I know they will—in a truly sacrificial spirit will have my gratitude and my blessings.

It is hardly necessary for me to tell our Centerites of the terrible needs of our suffering, sorrowful brethren in the European lands. Nor do they have to be reminded of the stupendous needs—now, more than ever—of our brethren in Eretz Yisroel. These, and many other essential causes, such as the National Refugee Service, the Ort, the Joint Defense Appeal, are all included in the one United Jewish Appeal. The sum needed and the quota assigned to American Jews are stupendous. But I am confident that they will respond to the degree that the emergency calls for.

We in the Center have won for ourselves a proud record in the previous drives for the U.J.A. and all worthy causes. I am anxious, however, that our members go *Lifnim M'shuras Ha-din*, beyond the mere fulfillment of an obligation, in the present campaign. It is so incomparably vaster in its scope, the

needs are so much greater, that the response, too, must be in a larger measure.

I know the zeal and the devotion with which Judge Emanuel Greenberg has undertaken the leadership of the U.J.A. in the entire Borough of Brooklyn. And I know, too, how tireless Mr. Samuel Lemberg, the Chairman of the Drive in the Center, is to make the coming Dinner a great success. They are aided by a

BEFORE the altar of the beautiful Cathedral of St. John the Divine in New York stand two imposing menorahs, reaching some eight feet toward the vaulted roof and shining with a coating of gold. They are the same menorahs that are seen in synagogues, and to the best of ecclesiastical knowledge, they are the only menorahs to be used in a Christian church.

How they came to the Cathedral is an affecting story. This great structure has been a long time in building, following the tradition of the other great cathedrals in the world. Its founders were in no hurry; they were concerned only with creating a House of God for the ages. The man who did most to raise the money and provide the dynamic force to bring about this sacred dream was Bishop William T. Manning. Among the Bishop's supporters was the late Adolph Ochs, publisher of the *New York Times*. One day Mr. Ochs came to the Bishop and said to him, "The *Times* has given to the building of the Cathedral whatever help it could; I now would like to make a personal contribution, but I do not know whether it will be welcome."

The Bishop asked what the contribution was, and Mr. Ochs said he wished

fine group of loyal workers. I feel confident that every member of the Center will give these men the help and cooperation they deserve.

Nothing will make me happier than to receive news that the results of the campaign and the Dinner were worthy of the men and women of our great institution, and worthy—above all—of the role which God and destiny have assigned to us in this crucial hour of our history.

—ISRAEL H. LEVINTHAL

POST-EASTER TALE

to present the Cathedral with two menorahs. "But if you do not think it a welcome gift, please do not be embarrassed to tell me," he added.

Bishop Manning answered: "I have only two questions concerning such a gift. First, is it religiously appropriate? Second, is it architecturally appropriate? As to the second, our architect must decide; as to the first, we sing your psalms, we worship from the Old Testament, and we believe in the brotherhood of man."

The architect agreed to accept the candleabra, and so they were erected in the Cathedral. At the acceptance ceremonies Bishop Manning told his congregants that they were a bond between the Old and New Testaments, that they were a symbol of tolerance.

Last Easter, and every Easter before that, the priests of the Episcopal Church stood before those menorahs, those symbols of inter-racial amity, and intoned in the penetratingly mournful cadences of their service, the story of Christ's crucifixion, and throughout that vast and magnificent House of God were heard the words, "And the Jews cried, *crucify Him*." Again and again came these words with shuddering effect.

[Continued on next page]

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR HEBREW SCHOOL GAINS DISTINCTION

WE HAVE often had occasion to speak in high praise of the work done for our children in our afternoon Hebrew School. Many readers, however, must have felt that we speak in such terms because of our partiality to the work which we ourselves are doing. I want, therefore, to bring to our readers a few excerpts from letters which we have recently received, and will let these letters speak for themselves.

Dr. David Rudavsky, one of the experts in Hebrew Education, serving on the Consultants' Staff of the Hebrew Education Committee in New York, recently made a survey of one of our departments. While here, he paid several visits to our afternoon school. This is what he wrote to me: "I have had an opportunity to visit the Talmud Torah of the Brooklyn Jewish Center on several occasions. I want to tell you that I was very impressed with the splendid organization of the school which reflects the efforts of an experienced and skillful administrator. The level of achievement of the school is comparable with that of the best afternoon schools. Your graduating class has a particularly fine group and reflects a good deal of credit upon the school. The curriculum in use is well suited to the needs of the children; what is more, it is not only a paper curriculum, but it is actually lived up to. I am very

happy to give you this report on the school."

Another member of the Consultants' Staff of the Hebrew Education Committee, Mr. Louis Ruffman, has been assigned to observe and to study all the Congregational Hebrew Schools in this city, affiliated with the United Synagogue of America. Because the Brooklyn Jewish Center is actively connected with the United Synagogue, we were privileged with several such visits by Mr. Ruffman. He wrote two letters to me, and I shall quote brief extracts from both.

In the first, Mr. Ruffman writes: "I was sorry that I couldn't have the opportunity of seeing you when I visited your school a few weeks ago. I would have enjoyed sharing with you the pleasure that I received from seeing what a well-organized and solid institution you have. Even though my visit was rather brief and observation necessarily superficial, I was impressed by the smoothness with which the school is administered and the better than average staff of teachers that you have. While achievement in the various classes appears to be uneven, I find some highly satisfactory results in the younger grades, particularly for so short a period of time."

In the second letter, Mr. Ruffman added: "Since my letter to you of a few weeks ago, I have visited your school again to observe the upper grades. This

second visit only confirms my original impression of the excellent organization and administration of the school. As I indicated to you when I saw you, the progress in each of the grades compares very favorably with the best of the weekday Talmud Torahs. Both Dr. Rudavsky and I were particularly impressed with the calibre of the graduating class. I hope that in the near future the Board of Education of the Metropolitan Council will find it possible to select those of its affiliated schools which come closest to meeting acceptable standards as demonstration schools, with a view to establishing a real system of Congregational Schools. Certainly your school will be among the first to qualify for this."

I am grateful for these commendations, because I know what efforts have been put into our school to make it what it is. The praise belongs to our Principal, Rabbi Lewittes; to our excellent staff of teachers, every one of whom has achieved a high standing in the Hebrew teaching profession; to our Registrar, Mrs. Rabinowitz; our Librarian, Dr. Elias N. Rabinowitz; and last, but not least, to our Hebrew Education Committee, headed by Mr. Frank Schaeffer, and our Parent-Teachers Association, headed by Mrs. Fannie Buchman.

I certainly do not want to imply that our school is perfect. There is always room for improvement. And the fact worth noting is that all those connected with our school constantly strive for improvement. Every new educational and pedagogic theory that is advanced is studied, every new method that is proposed is examined, so that we endeavor to keep abreast of all that is offered by the best minds in the field of Jewish education.

If we could also succeed in winning the whole-hearted cooperation of all the parents of our pupils, if we could get *all* of them to show an active interest in the work and progress of their children, then I feel confident that our school would be able to produce a generation of young Jewish men and women of whom we could be proud.

Israel H. Rabinthal

— JOSEPH KAYE

POST-EASTER TALE [Continued from page 3]

These are the words that have rolled on to churches and religious schools throughout the world, and wherever they were heard, by children particularly, they have been the one most potent instrument of anti-Semitism.

The soul of Adolph Ochs, and the souls of the millions of Jews slaughtered by Hitler would rest easier if they knew that the Christian Church had begun giving serious thought to ways of modifying the public services and public teachings of Christianity so that the hate-

breeding words culminating in "And the Jews cried, *crucify Him*" would not be heard. Christian rituals have undergone many changes throughout the centuries without impairing the faith. It is not conceivable that this change would be dangerous. Even if the charge that the Jews forced the crucifixion of Christ were true (and this has been disproved by authorities), did not Jesus preach the return of good for evil, the turning away of hate?

THREE times the Jews were driven out of Austria. The years 1420 and 1421 saw the "liquidation" of the first Jewish community of Vienna. On the flimsy pretext that they were helping a foreign power, the Hussites, many of the Jews were herded together, deprived of all their possessions, even their clothes, and put on board ships. After the oars had been removed, the boats were pushed off to float uncontrolled down the Danube River. The remaining Jews were burned at the stake. On my way to school I passed, every day, the house in the city's center where a memorial tablet commemorates in medieval Latin these gruesome events. It states gleefully that the "Hebrew dogs" had been driven out of Vienna "forever." But after a lapse of several years some of the survivors returned to *Eretz ha-damim*, or "Blood-land," as Austria is called in contemporary Jewish chronicles. They formed the nucleus of the second *kehillah*. In the course of time some of its members once more accumulated wealth—to be stripped of their property and expelled by the Hapsburg Emperor in 1670. Yet history repeated itself, and a few rich court-Jews, who aided the Empire in its financial troubles, obtained a right to reside in and around Vienna. Gradually more Jews came to the Austrian metropolis, and in the 19th century Jews settled in other Austrian cities as well.

When the Nazis swallowed little Austria in March, 1938, they found there about 200,000 "Glaubensjuden," or Jews who professed the Mosaic creed, ninety per cent of whom resided in Vienna and the rest were scattered over a half dozen major provincial cities, such as Graz, Linz, Salzburg, and Innsbruck. The orgies of sadism that were released by the Nazis against Jews and political adversaries in the weeks of the Anschluss are still well remembered. On March 26, fat Marshal Goering proclaimed that Austria must be "judenrein" within four years. Thousands of Jews perished in jails and concentration camps, or committed suicide. More than 100,000 succeeded in saving themselves by reaching democratic countries such as the United States, which now harbors about 40,000 Jewish refugees of Austrian origin. When the second World War broke out, in September, 1939, about 55,000 unhappy Jews still lived in Vienna, including those who had

fled there from the provincial cities. Most of them were old and sick, or those who had had no opportunity to emigrate. Goering's "prophecy" almost came true, for nearly all these innocent people were gradually sent in sealed cattle cars to destinations in the East, and were never heard of again.

Today, nine years after the Anschluss and two years after Austria's liberation by the Red Army, the country's Jewish population stands at about 40,000. It should be remembered, though, that only six or seven thousand of these are Austrian citizens, the remainder being refugees and displaced persons from many lands.

The bulk of the Jews in Austria are DP's, that is to say, people who had been dragged to the country as slave-laborers by their Nazi masters during the war. They differ from the "refugees" insofar as the latter are persons who fled to liberated Austria from pogrom-ridden post-war Poland and other Eastern European countries with the hope of eventually reaching Palestine.

Neo-Nazis are now using their presence as a pretext for arousing anti-Semitic feelings again among the Austrian population by blaming the terrible food shortage on the "hordes" of Jewish DP's the country has to support. The truth of the matter is that the Jews form only a small fraction of the 400,000 DP's. Many of these non-Jewish DP's are foreign Quislings—Yugoslav, Polish or Russian anti-Semites and reactionaries who pose as victims of Nazism, although they would be hanged as collaborators if they ever turned up in their own countries.

The status of the Jewish DP's differs from zone to zone, from camp to camp. Their life is pretty bad in the American zone, and even worse in the British and French sectors of Austria (in the Russian zone there are very few Jewish DP's). It is true that the Americans requisitioned some of the swanky Bad Gastein hotels in the Alps and turned them over to Jewish DP's, and it must break a genuine

An Austrian Paints the Real Portrait of the Land of Waltzes and Gaiety

THE FOURTH AUSTRIAN JEWRY

By ALFRED WERNER

Nazi's heart to see that what he still considers to be the "scum of the earth" dwelling in apartments once reserved for the families of Nazi big-shots. But while the new residents can avail themselves of good beds, their food and clothes are far from satisfactory.

But the vast majority of Jewish DP's live in camps. This writer has seen many pictures of these primitive establishments, much less durable or comfortable than U. S. army camps, and he can very well imagine what it means there to live for years, for he himself spent quite some time in a similar camp—a crude internment camp in England. It is an ordeal to live in a wooden hut which, during the terrible Austrian winter, is as cold as a mortuary because no fuel is available. During the spring and fall rains, the roads are a sticky mixture of slush and mud, and it is practically impossible to keep such places clean. All sorts of diseases are bound to harass the unhappy inmates whose emaciated bodies cannot offer much resistance. Though the U. S. Army helps alleviate the plight of these people, and although the Joint Distribution Committee and other charitable organizations have been sending large quantities of food and clothing to them, the mortality rate is high there, especially among children.

Despite these terrible conditions, the inmates keep their chins up. They are never idle, but carry on their various occupations and professions within the camp, whether they are tailors or electricians, doctors or nurses, teachers or actors. While yearning for the chance of getting out of these cursed places, to start life anew in some overseas country, whether it is Palestine or the United States, they make the most of what they have gotten, and they do not neglect intellectual pursuits, particularly the teaching of the young ones.

Somewhat different is the status of the refugees. While the DP's were found and

rescued in Austria by the Allied armies, the refugees are mainly Polish Jews who, after their return from various death camps to their homes in Warsaw, Lodz, Cracow and other cities, had to make the most unpleasant discovery that it was still unsafe for Jews to live on Polish soil. Ill-nourished, poorly-clothed, and without documents, they marched into Austria, considering it a stepping-stone on the road to the Holy Land. But the way to Jerusalem is long, wearisome and devious. Half dead, they arrive at Vienna's Rothschild Hospital, where they are examined and treated by friendly doctors. They receive identity cards, food and shelter, and they are happy because at least here their lives are not endangered. But how long can they hope to stay in the overcrowded hostels? They are grateful to General Mark Clark, commander of the U. S. Forces in Austria, who understands their situation and refuses to return them to the places they came from. But unlike the DP's, they live in Austria *de facto*, not *de jure*; the native population looks askance at them, and all they can do is pray for the hour when, through some happy circumstances, they will be permitted to resume their journey to the Holy Land.

There are, finally, those Jews who are Austrian Jews in the narrow sense of the word because they held Austrian citizenship at the time of the Anschluss. How did they manage to survive? Two hundred of them remained in Vienna officially throughout the Hitler regime, tolerated by the Gestapo because they were needed as "liquidators" of the erstwhile flourishing community. A few of these "experts" were, actually, rather doubtful characters who shamelessly collaborated with the Nazis at the expense of their own brethren. After the country's liberation they were duly punished by the courts. The majority of these liquidators, however, were decent people who had been "frozen" on their disgusting "jobs" by order of the Gestapo. In addition, some eight hundred Jews survived as "Untersee-boote" or "U-Boats," as they were called jokingly, since, like submarines, they "submerged" during the German occupation. They lived in cellars, like rats, and were secretly fed by Christian friends who risked their lives to do so. Three thousand Jews were permitted to stay in the city because they

were married to Gentiles. After V-E Day, about 2,500 Jews returned from Theresienstadt and other camps, while a few hundred made the long trip from Shanghai to their native city.

How do the Austrians treat their Jewish fellow-townsmen, now that the racial laws have been declared void and the country has again become a democratic republic—on paper, at least? A peculiar phenomenon is the search for a Jewish grandmother! Some desperate Nazis hypocritically imply that they cannot have been Fascists since they were partly Jewish themselves. Just as nine years ago some frightened folks discovered an

"Aryan" grandmother, troubled Nazis now desperately search their pedigrees for some Jewish ancestors, hoping to dupe whatever de-Nazification courts were installed. Many people will assure you that "some of their best friends" were Jews, and that they actually helped distressed Israelites in 1938 or later—but those who *did* aid Jews are not the type of people to boast of their generosity.

As in the "good" days of the Schuschnigg regime, there are today again two types of anti-Semites. There are the young people who actually believe what is written in "Mein Kampf," and who loathe the Jews for ideological reasons. A horde of this kind of Judaeophobia is

THE CONGRESSIONAL HEBREW LIBRARY

THE Library of Congress has one of the richest collections of Hebrew books and the finest collection of early Hebrew newspapers in the world. In their stacks are found every edition of the Hebrew bible and the Talmud ever printed, the first edition of practically every Hebrew classic, prayer books from all over the world, including the very rare Prayer Book of the Black Jews of Ethiopia, and Responsa literature of the medieval and mountain rabbis. The very earliest printed books, their leather and parchment bindings still measurably intact, have been returned to the Library from their place of safe-keeping where they were held during the war. An extensive collection of Passover Hagadah, dating from the 15th century, provides a wonderful collection of folk-songs of all ages and all countries. Many of the rare items are from the collection of Ephraim Deinard, which was presented to the Library of Congress in 1913 by Jacob Schiff.

An exhibit recently held at the Library under the direction of Dr. Theodor H. Gaster, head of its Hebrew Section, revealed a great and varied treasure. Among them were these rare works:

An early volume, a first edition, written in 1524, within thirty years after the discovery of America by Columbus, is called "Epistle on the Ways of the World." The author, Abraham Farissol, paints a terrifying picture of the savage and barbarous customs in the new world. The earliest Hebrew books published in

America, the first Hebrew bible printed in 1814 by Isaac Leiser, rabbi of Philadelphia, and a Hebrew grammar which appeared in Boston in 1755. Producer of the grammar was Judah Monis, who was later to become first instructor of Hebrew at Harvard University. The first general work of Hebrew literature was "Commentary on the Ethics of the Fathers," written by Joshua Falk, which appeared in New York in 1860.

How the early immigrants reacted to their new homeland is amusingly chronicled in the "Talmud Yankee," a collection of skits in which famous passages of the Talmud are satirized to describe popular scenes of American life of the 1890 period. The collection was published by Gerson Rosensweig in New York in 1909. An early counterpart of our stage and movie magazines printed in Yiddish appeared in New York in 1913.

A volume of the Responsa, containing the earliest reference to the Jewish community in Brazil. In it an inquiry was found petitioning the rabbi to allow them to pray for rain in the Spring when it was needed rather than in the fall, according to old Palestinian law. It is recorded that the rabbi sanctioned the change. The volume was printed by Hayyim Shabbetai of Salonica, in 1651. "Chronicles of the Kings of France and Turkey," written by Joseph Ha-Kohen and printed in Sabrionetta, Italy, in 1553, is an account of the discoveries of Americus Vespucci.

—By J.T.A.

the University of Vienna, where a "German-Aryan" Students' Association openly distributed leaflets demanding the return of ousted Nazi professors and stating that too few rather than too many Jews perished in the gas chambers. The other anti-Semites are businessmen who obtained their shops and businesses by stealing them from Jews or by purchasing them at ridiculously low prices at a moment when the owners were in a predicament. Now a few of these Jews have returned from the death-camps after a lapse of several years, and, instead of being satisfied with the fact that they were murdered, they have the audacity to demand the restoration of their property. By Jove—or by Hitler, it is hard not to become a Jew-hater under these circumstances, isn't it?

The charges of the anti-Semites that the Jews are "again" getting "control of industry and the economic life of the country" are not only unethical but also contrary to the truth. In the first place, the native Jews now constitute only one-tenth of one per cent of the total population, and if such a tiny majority could "control Austrian economy," it would mean that the seven million non-Jewish Austrians could not administer their country. In the second place, the dry facts tell an entirely different story.

At present there exist five *kehillot*, namely, at Vienna, Graz, Linz, Salzburg and Innsbruck, but only the first one is worth mentioning, though it is only a shadow of what, up to 1938, was Europe's third-largest Jewish community. These communities are now affiliated with the World Jewish Congress. The Board of the Viennese *Kultusgemeinde*, or *kehillah*, was elected in April, 1946, by a secret ballot, and is headed by a journalist, Herr David Brill, who is assisted by a number of *Kultusraete*, trustees. The community now controls a hospital, a home for the aged, and three shelters for returnees, where they are lodged temporarily until homes can be found for them. Only one synagogue is available, the Temple in the Seitenstettengasse, built in 1826, because all other Jewish houses of worship went up in flames on November 10, 1938, the day of pogroms, known as the "Black Thursday." Services are conducted only on Friday nights, and a layman is in charge of the rabbinic office since no rabbi could be

found to serve the community. The absence of a rabbi explains why the surviving 240 children have not received any thorough Jewish education in the past two years.

It is not surprising that this mere handful of people could not develop much of a cultural life. A decade ago, the *kehillah* could boast of a famous Theological Seminary, a well-stocked Community Library, a half dozen newspapers and periodicals, and a large number of cultural associations, debating clubs, theaters, and so forth. Today's only re-

PEOPLE OF ISRAEL

By Orian DePledge

WE ARE the stricken ones, the "tarnished" tribe,
We are the desolate people,
Hovering forever on the brink of eternal sorrow;
We are the oppressed of every nation,
The hungry peasant, the miserable coolie of China,
We are a cross-section of misery.
We plough through the inertia of mankind,
Suffering his aloof Christianity;
Since the time of Moses have we wandered disconsolate!
Can we storm the walls of oppression,
The citadels of indifference,
The iron palings of cruelty?
Can we escape the reefs of despair?
Shall we find only the phantom of peace,
The ephemera of contentment,
The husk of joy?

O, dark-leaved hour,
O, tempest-drawn time,
Release us, the people of Israel,
Let us go free!

markable achievements are the excellent semi-monthly organ of the community, *Der Neue Weg*, which not only contains editorials and local news, but also stories and poems, and articles on Jewish culture and the revived sports club, *Hakoah*. The soccer team of *Hakoah* (Hebrew for "strength") was known the world over. Now its surviving members not only revive the club's athletic achievements, but also endeavor to imbue the Jewish youth

of Vienna with Zionist ideals. Characteristic of the new spirit among Vienna's Jews is the fact that very few of them abstained from the traditional visit to Herzl's grave in the Währing cemetery in May 1945 and 1946, the *Hakoah* youngsters wearing proudly their blue and white uniforms with the Star of David. Significantly, Jewish soldiers of the armies of occupation participated in the "Herzl-Grabgang" ceremonies.

Small wonder that the Austrian Jews have neither the time nor the desire for cultural activities—many of them are not much better off than they were before V-E Day, except that the barbed wires and the SS guards have disappeared. It is true that most Austrians suffer from hunger and cold, and that the housing shortage concerns nearly everyone—in Vienna alone almost one-fourth of the houses were destroyed or damaged in the bombardments. On the other hand quite a few people who held high posts in the Nazi era and gathered large fortunes, retained their wealth and their fine homes—homes that were, in many cases, stolen from Jews. Would it be cruel to demand that these heartless profiteers be punished and that their property be turned over to those who suffered so heroically and terribly under the Nazi regime?

According to official figures released by the *kehillah*, money and property totaling \$900,000,000 were taken by the Nazi party from Austrian Jews, not to mention such personal belongings as furniture and clothing, stolen directly from Jews as they were being dragged off to concentration camps. The returning Jews demanded the restitution of their property, but the governments of Dr. Renner and Herr Figl stalled. Finally, in September, 1946 a law was promulgated declaring that all property which on March 11, 1938—the day of the Anschluss—was in private hands and subsequently confiscated by the German state or the Nazi party, must be restored to the original owners. The law sounds beautiful in the ears of the Jewish survivors, but no definite steps have been taken by the authorities to put it into practice. Of course, Chancellor Figl assured representatives of the foreign press that he would do everything in his power to indemnify the Jews, and when the Austrian Foreign Minister, Karl Gruber, visited the United

[Continued on page 23]

WHEN we formulate the list of Jewish demands for consideration by the Peace Conferences, our Versailles experience should serve us as a guide. The series of treaties with a group of nations, each differing in its ethnic experience, composition, and make-up, should instruct us what to do as well as indicate the pitfalls to avoid in any plans for safeguarding the Jewish minorities or what is left of them.

The first occasion on which the Jewish minority's voice was heard was the Paris Peace Conference of 1918-19. This was the first of all international conferences at which the individual and distinctive rights of the Jews as a group, possessed of specific needs with regard to their faith and education, language and practices, were given full consideration. As a result, nations with a long record of intolerance were enjoined to accord special minority rights to their Jewish citizens. In all previous post-war international conferences the emphasis had been on the securing of equal citizenship rights for the Jews, with no mention whatever of any special protection for their religious or educational needs. The desire had been to *equalize* them with the rest of the population and let them take care of their own special needs wherever and whenever they felt the need of them. Such needs were private or communal matters, and not the concern of the States. The minority rights clauses of the Versailles Treaties were thus a totally new experiment in the Jewish enfranchisement experience. How far and how faithfully most of the newly-formed or enlarged nations lived up to their solemnly assumed obligations, however, we already know. Will our future needs be better and more faithfully looked after? We doubt it, but in any case, let us try not to make the same mistakes.

The Jewish question came up for world consideration for the first time at an international congress of the European Powers at the Peace Conference at Vienna in 1814, following the fall of Napoleon I. Thanks to the French Revolution and the conquering French armies, both under the Republic and under the Empire, the Jewish populations of many Western and Central European countries were enjoying full citizenship rights for the first time in centuries, but these were now

JEWISH DEMANDS AT FORMER PEACE CONFERENCES

By HAROLD BERMAN

seriously threatened by the wave of reaction that spread all over Europe immediately following Napoleon's downfall. Many of Germany's ruling Kings and Princes—always the cruellest and the most rapacious, and frequently the more sadistic among Europe's rulers with regard to their Jewish subjects—who had been forced to accord human and civic rights to their Jews at the point of the French bayonet, now hastened to rob them of all their newly-acquired privileges, to confine them once more to the ghetto and to put them again outside the pale of the law. The cry of "Hepl!" "Hepl!" was heard again all over Germany whenever a Jew showed his face outside of the ghetto; the populace mocked and insulted them again; the officials restored the dusty, old anti-Jewish codes, and they were many.

It had been difficult enough to bear the insult and the oppression through the centuries; it was more difficult and far more humiliating to be subjected to this German jungleman brutality after experiencing decent human treatment for a few sunshiny years. The rest of the population of those "liberated" countries, and the city-dwelling middle classes particularly, also did not relish the prospect of losing their newly-acquired rights and of returning to the absolutism of the tyrants, against which they had been struggling for generations. As a result, the crowned heads and their representatives and spokesmen who assembled in Vienna in 1814 to draw up a new map of Europe and a new series of constitutions for its government, thought it best to hide their true reactionary and autocratic intentions under the veil of a vague liberalism and a mystic religious phrase that should sound like the voice of Jacob while retaining the hairy arm of an Esau.

The result was establishment of the "Holy Alliance" of the monarchs, which sought to restore the divine rights of kings, their absolutism and tyranny. Returned to the clergy and the nobility were their ancient privileges, while the

Jews and the masses lost all their gains—all, except a few piously uttered and hypocritical general phrases that meant nothing at all as actual fact.

Before the final decisions had been taken, however, a battle royal had been fought behind the scenes. Many of the independent German kingdoms and principalities had undergone some form of internal revolution after the entry of the French. Some had overthrown their old intolerant governments and had installed more progressive ones; others had made some little, if mostly ineffectual, attempts in that direction. Now the old tyrants were restored and they sought to restore as well the Middle Ages with their barbarous laws, the anti-Jewish regulations included. The "Christian" rulers of Frankfurt and the free cities of Hamburg, Bremen and Lubeck united in sending a delegation to the Congress to plead for the restoration of their old anti-Jewish laws. Other independent states, mostly German, did likewise.

The Jews, on their part, also sent forth their advocates and leaders, both Jewish and Christian. The Jewish community of Frankfurt sent two advocates in the persons of Jacob Baruch, the father of the great Ludwig Boerne, and Isaac Jacob Gumprecht, a well-educated merchant; the three already named port cities chose to be represented by the non-Jewish advocate Karl August Bucholtz, a sincere, non-Jewish friend of Jewish emancipation.

The position of the Jew in Central Europe at the time was so abnormal and his movements so restricted that the two delegates of the Frankfurt community had to conceal from the Viennese police the true purpose of their coming, and would have been expelled from the city where the Congress met had it not been for the timely intervention of Prince Metternich. It was the Prince who presided at the sessions of the Congress. Two

powerful Jewish families, prominent bankers and financiers, were especially active at the time. Their sumptuous homes were the gathering places of many a Duke and a Prince. But the influence exerted by them, if any, on behalf of their defenseless brothers across the borders, was indirect and behind the scenes only. A solemn profession of liberalism, and some lip service to the cause of the persecuted Jews of the German states was needed, and was duly given by the delegates; pious professions that no one heeded for years thereafter, or till after the 1848 revolution in the West European countries, when some few concessions were wrested by force from the reluctant hands of the absolutist rulers.

In 1830 representatives of Britain, France and Russia met in London to draw up a treaty of peace between Turkey and the revolting Greeks. In this treaty a clause was inserted guaranteeing equal rights to the followers of the three leading faiths, Christianity, Mohammedanism and Judaism, in Greece.

After the Crimean War a Congress of the nations involved met at Paris to effect a peace between the Turks and the revolting Rumanians of the two former Turkish provinces of Moldavia and Wallachia. The British and French Jewish leaders, under the leadership of Sir Moses Montefiore and Adolph Cremieux, labored valiantly to have a guarantee of Jewish rights inserted in the treaty. But while Turkey readily gave her consent, the newly-freed Rumanians would agree only to the insertion of an ambiguous paragraph to the effect that "the rights of the non-Christian portion of the population will be guaranteed by means of special legislation"—yet to be adopted. How well this promise was kept by the rulers of the soon-to-be-formed Rumanian Kingdom is known to all who are acquainted with the shameful pages of subsequent Rumanian history up to the end of World War II.

In 1878, after the Turko-Russian war, the American Ambassadors at the courts of Berlin and Vienna issued public statements to the effect that the independence of the Balkan nations should be recognized only on condition that they emancipate their Jewish subjects. This call was actively supported by the Alliance Israelite Universelle, the Anglo-Jewish

Association, and the Berlin Committee for aid to the Rumanian Jews, through Moritz Lazarus, the Kantian philosopher, its president. The Congress met at Berlin in June, 1878, under the presidency of Bismarck and with Lord Beaconsfield as the British spokesman.

There was strenuous opposition to the emancipation plan on the part of the Russian spokesman, Prince Gorchakov, who pleaded that there was little in common between the cultured Jew of Paris or London and his brother in the Balkans or in certain Russian provinces, "who are a curse to their native populations." The Russian spokesman lost the fight, the newly-freed Balkan nations promised their Jews full equality with the rest of their populations, and they all lived up to their promise except Rumania, who continued on her bloody path right up to the present day, under the pretext that the equal rights clause did not apply to "strangers in the land."

At the Peace Conference at Bucharest in 1913—after the second Balkan war—the American spokesman again insisted that Rumania promise in writing equal rights to her Jews, but he was overruled by his peers of the other nations, who contented themselves with a mere verbal promise on behalf of that faithless nation who never wished to do a thing on behalf of its Jewish subjects, and did not.

A new tack was tried at the Versailles Treaty, following on the memorable Paris Peace Conference, which insisted that certain, mainly newly-constituted governments extend not only equal political

rights to their Jewish citizens but special minority rights as well. The history of the past twenty years has amply shown us how these guarantees have been lived up to by some of the subscribing nations. Of all those who signed such compacts only Czechoslovakia—where it was least needed—fully lived up to her assumed obligations, while the others laughed cynically at their plighted words and obligations.

The lessons of the past should show us the way to more effective means. The old tattered garment of the Diaspora must, as a matter of course, be patched up once again. Regardless of what has happened or will happen, millions of Jews will continue to live in European lands. Many of them stayed on during the gruesome years just passed, and many more will once again return to their blood-soaked soil of their former "homelands." Their existence must be safeguarded against all possible outbreaks and the less spectacular "cold pogroms" of boycott and death.

But there is at the same time a splendid chance for the peacemakers to prescribe a cure for the illness instead of a *palliative*, to find a permanent solution to the eternal problem of a dispersed people. That can be done only by restoring the Palestine Mandate to its full-dimensioned form and meaning of 1917, before it had been whittled down again and again by a succession of rulings, interpretations and White Papers.

Yale Educator Completes Study of Refugees in U. S.

THE greatest immigrant-receiving country in the world, the United States, must take the major responsibility in solving the problem of displaced persons by emigration and resettlement, Dr. Maurice R. Davie, chairman of the Sociology Department of Yale University, declared upon the completion of a two-year investigation which he headed as director of the Committee for the Study of Recent Immigration from Europe.

The completion of the study was marked with a luncheon at the Commodore Hotel in New York, honoring Dr. Davie, attended by leading educators, sociologists and laymen. The study, "Refugees in America," is a full and authori-

tative account regarding the refugees who have come to the United States to escape political and religious persecution in recent years.

Pointing out that refugee agencies in this country have a large and effective organization for assisting immigrants, which is another factor favorable for immigration in America, Dr. Davie expressed the belief that "public opinion in the United States regarding refugees has been far in advance of the views of Congress." Most of the credit for what America has done in rescuing, admitting and assisting refugees, he declared, belongs to private initiative and especially to interested organizations.

LAG B'OMER, or the thirty-third day in the counting of the Omer, falls on the eighteenth day of the month of Iyar. This day is celebrated as a semi-holiday, although the reason for this celebration has not been definitely ascertained. The reason most commonly given is that the plague which raged among the disciples of Rabbi Akiba during the period of the counting of the Omer ceased on that day. Another reason given is that the manna, the food that God sent down to the Jews during their forty years' wandering in the wilderness, first descended on that day. All the restrictive laws that are in force during the other days of the Omer, such as that against performing of marriage ceremonies, are suspended on this day.

In the course of time, folk-lore and legend have established this holiday as the one commemorating the last and greatest revolt of the Jews against the Romans, and wove around it the heroic deeds of the three central personalities of this rebellion, Rabbi Akiba, Bar Kochba and Rabbi Simon Ben Yochai. That period of Jewish history is known as the most tragic, because, under the Roman rule, Jewish national entity completely disintegrated. It was not easy to live in a province of Rome under the willful rule of the shifting emperors, and the Jews, although subdued, existed in hopes of freeing themselves from Roman domination. They lived in the daily expectation of the restoration of Jerusalem and the Temple, refusing to accept their condition as final. As time went on, hatred of Rome grew greater; a new generation grew up that knew only Roman overlordship and saw the ruins of Jerusalem. The poverty of the masses constantly fed dissatisfaction, and open rebellion was inevitable.

Two great leaders stand out in this new uprising, Rabbi Akiba, a spiritual leader and a teacher, and a soldier, Simeon Bar Kochbah. Rabbi Akiba was by far the outstanding personality of his generation. Throughout his life Rabbi Akiba was a passionate patriot and a devout believer in the God of Israel. It is but natural that when the revolt under the leadership of Bar Kochbah broke out, Rabbi Akiba became his ardent supporter, and he set out to spread the news of the rebellion throughout the communities of Israel. His eloquence and his fame

THE STORY OF LAG B'OMER

By LEO SHPALL

spurred his pupils and the masses at large to join the forces of Bar Kochbah. The war broke out, the Jews fought courageously, but the Roman forces were overwhelming, and the Jewish army could not withstand a long war. After a prolonged struggle the Jews were completely subdued. The Romans followed their military victory with cruel persecutions. One after another, the great teachers fell into Roman hands and suffered tortures and cruel death, and among them was Rabbi Akiba. An epidemic struck the students of Rabbi Akiba during the revolt, and twenty-four thousand young men lost their lives. On Lag B'Omer the epidemic ceased.

A legend tells us that after Rabbi Akiba was put to death in the prison of Caesarea, Elijah the prophet came to his servant and said to him: "Peace be with you. . . I am Elijah and have come to tell you that Akiba died in prison."

The two of them went to the prison and, finding the gate open and the guards and prisoners asleep, they put the body of the Rabbi on a pallet and went their way until they came to a cave where there was a chair, a table and a lamp. They put down the pallet and left. As soon as they had gone, the candle kindled itself and the cave closed up. When Elijah saw this he exclaimed: "Happy are you in death, Rabbi Akiba, for you have found a pleasant resting place." It is also said that the pupils of Rabbi Akiba were buried there.

Lag B'Omer, through its central figures of Rabbi Akiba and Bar Kochbah, offers a unique illustration of the intimate relation between spiritual greatness and physical bravery. It has proven that physical courage is indispensable to spiritual greatness, and ideals which are not backed by courage to implement them are futile.

Another personality who became associated with Lag B'Omer was Rabbi Akiba's pupil, Rabbi Simeon Ben Yochai. A celebration in his memory was instituted by the cabalists in the Middle Ages. It was a tradition with them that Rabbi Simeon Ben Yochai, the alleged author of the Zohar, died on Lag B'Omer. On this day he was supposed to have revealed

his cabalistic secrets to his disciples who once a year disguised themselves as hunters to visit him in Meron in defiance of the Roman decree forbidding the study of the Torah. The day was celebrated with illuminations, because, according to legend, at the death of Rabbi Simeon the world was filled with light, since the revelation which he had received were then put in writing in the Zohar.

Lag B'Omer has throughout the centuries become a national festival, in the observance of which school children have been playing an important part. On that day children go to the parks and woods and indulge in sports with bows and arrows.

In Palestine Lag B'Omer is an important day. The school children visit the colonies, the forests ring all day with voices, the groves are filled with song, while dancing is seen everywhere. Nowhere in the world, however, is Lag B'Omer celebrated with so much joy as at Meron. Hundreds of Hassidim and other visitors from all parts of Palestine come there. A huge bonfire is lit at midnight, and most of those present spend the night singing and dancing. The bonfire idea has spread to all parts of Palestine. In Jerusalem, Tel Aviv and in many colonies the young people light huge campfires on Lag B'Omer evening. Thousands gather around to sing and dance and hear the stories of the heroic deeds of Bar Kochbah, Rabbi Akiba and Rabbi Simeon Ben Yochai. Modern Palestine has also resurrected the old custom, once prevalent, of sending out pupils into the fields and the woods armed with bows and arrows to engage in toy warfare.

Lag B'Omer has become a part of the great tradition which has preserved Israel as a people through the long, hard centuries of dispersion. The observance of this festival is a vital force in the welding of our scattered people into a Jewish commonwealth. Its celebration implies a rededication to the cause for which Bar Kochbah and Rabbi Akiba fought, the cause of Jewish freedom.

BANNER OF JERUSALEM—*The Life, Times and Thoughts of Abraham Isaac Kuk, the late Chief Rabbi of Palestine.* By Jacob B. Agus. Bloch Publishing Co.

THIS is a book which this reviewer hopes will be widely read, because it brings to life one of the greatest personalities of our age, the late Chief Rabbi Kuk, of Palestine. Though representative of strictest orthodox belief and practice, he was beloved by all Palestine Jewry, even by those far removed from religious piety. They saw in him not only the great scholar, master in every phase of Jewish literature, but a saintly soul, a great lover of his people and his people's land, Eretz Yisroel.

Dr. Agus tells the story of Rabbi Kuk's life, his student days, his early years in Palestine and his rise to the high position of Chief Rabbi, in so fascinating a manner that the reader is continuously held. But he does more, he gives us a penetrating analysis of Rabbi Kuk's philosophy of Judaism, and lucidly reveals the essence of Rabbi Kuk's teachings. This great Rabbi was a true mystic, carrying on the finest creations of the Kabbalah. Dr. Agus does a remarkable job in showing how close Rabbi Kuk's mysticism is to the best in modern philosophic teaching. The author summarizes this saintly man's views on God, Israel, the Land of Israel, Humanity, and the World. And all this is told in a fine, beautiful style which makes the reading of this book not only an enriching but a joyous experience.

AD MASHBER. By Simon Halkin.

This is one of the first great Hebrew novels, written in America, and dealing with the American Jewish scene. Dr. Simon Halkin, among the most gifted Hebrew stylists of our day, and Professor of Hebrew Literature at the Jewish Institute of Religion, gives a penetrating analysis of various Jewish types, products of our American environment, and weaves around them a fascinating story. Here you have a vivid portrayal of our young intellectuals, struggling to find themselves, as well as of the older generation, who endeavor to cling to the old way of life but who realize their helplessness in the onward march of life. There is also a picture of a Rabbi and philosopher who will be recognized by many of the readers.

It is a pity that the number of readers in America who have the necessary knowledge of Hebrew to appreciate such a work is so limited. This is a work which should be translated into English, so that thousands more could enjoy it. Published in Palestine, we know that the Jews there will find delight in the richness of content and style which this book displays. And those in America who do have a knowledge of Hebrew will rejoice and be proud of the fact that such a fine work of literature has been produced here in America.

HAPPINESS FOR SALE. By Dorothy Alofsin. Bloch Publishing Co.

The author of this delightful volume has the rare gift of telling a story for young boys and girls such as few writers possess. She has already enriched Juvenile Literature with several books, and this new volume is a most welcome addition. It is a collection of stories, with excellent dramatic plots, sure to hold the interest and attention of all youngsters, particularly those between the ages of 10 and 15. The stories deal with everyday life of American boys and girls, but the author knows how to utilize these tales to express a Jewish theme which is bound to enrich the child's Jewish thinking and living. The book is beautifully printed and illustrated, and makes a most attractive as well as useful gift to a Jewish child.

BROKEN LIGHTS. By Michael Aaronsohn. Cincinnati, Ohio.

This is a fascinating tale of a heroic figure. Rabbi Aaronsohn, the author, was studying for the Rabbinate at the time of the first World War. As a theological student, he was exempt from military service. But he was so imbued with the ideals for which America entered the war, that he enlisted and served as Sergeant-Major, 37th Division. He was blinded in battle and never regained his sight. But he returned to his studies and was ordained as Rabbi. In all these years, he has served American Jewry by lecturing, writing, working for them and for the highest ideals of America and humanity.

NEW BOOKS

Reviewed by
RABBI ISRAEL H. LEVINTHAL

This volume reveals the inner soul of this hero and idealist. It is an autobiography, but written with all the interest of a novel. Rabbi Aaronsohn writes with ease, and holds the reader's attention from beginning to end. The book will inspire the reader with a new faith in lofty ideals and in the invincibility of life's highest aims and purposes.

THE JEWISH WAY OF LIFE. By David Aronson.

This very useful and well written volume is published by the National Academy for Adult Jewish Studies of the Jewish Theological Seminary of America, and is one of a series to serve the needs of adult students and Jewish laymen who are interested in adding to their Jewish knowledge.

Rabbi Aronson discusses the fundamental beliefs and practices of Judaism, the ideals which helped to fashion the Jewish life, and the hopes and aspirations which gave meaning to that life. The book is well planned, and in concise chapters it gives a full and very interesting account of any of the subjects which make up the Jewish religion. The meaning of God, the value of prayer, the role of Mitzvot, Torah and faith, the place of ethical concepts in the Jewish life, what is meant by the Chosen People, and the relationship that should exist between Jew and non-Jew—these and similar themes are interpreted according to the best of Jewish authorities.

We hope that many will avail themselves of this opportunity to get a better understanding of the Jewish way of life by reading this interesting volume.

STORY OF JEWISH ART. By Alfred Werner.

This pamphlet is one of a series entitled "Jewish Affairs," published by the Office of Jewish Information of the American Jewish Congress. The author, Dr. Werner, is a well-known writer, familiar to readers of the *Review*, who has

[Continued on page 23]

WHEN Hitler's goose-stepping hordes swarmed into Austria, Hans Karplus and his family fled to Switzerland, then moved on to France and finally came to Newton, Massachusetts. "We understood," said Herr Karplus, "that the schools there were exceptionally good. We wanted our two boys to continue their education there."

It proved a wise move. For one of the boys, 16-year-old Martin Karplus, took advantage of the opportunities afforded him in this new land to the extent that he has just won the coveted top \$2,400 scholarship prize offered by the Westinghouse Electric Company annually in a nation-wide search for the outstanding high school senior scientist in the United States.

Martin is the second Jewish boy to win this coveted honor from a field of 3,200 competitors in the past three years. In 1943, Edward Kosower, of Brooklyn, also came out on top, and today he is continuing his studies at the Massachusetts Institute of Technology with a brilliant future before him.

Generally referred to as one of the leading ornithologists in the United States, despite his tender years, young Karplus does not like publicity. It annoys him. He prefers being left alone with a pair of field glasses, his favorite sheepskin-lined jacket, a hunting cap and a large area where he can go "hunting."

But it was not so long ago, back in 1938 to be exact, that Martin had no thought of ever winning honor and fame. He had then no confidence in himself. During the years he developed a great love for ornithology and contributed leading articles in the national magazines on that subject. When his teachers advised him to enter the Westinghouse contest he thought the judges would not be interested in his field. But they were, and he won.

Young Karplus' chief goal is to unravel one of nature's unsolved mysteries—the birds' uncanny orientation ability—by the use of radar and infra-red rays. To do so he must seek out his subjects in evil-smelling, mosquito-infested swamps on hot summer days when his friends are swimming at the beach. "No sane human would go where I go," he declared. Knee-deep in muck, he plods on until he finds the rare bittern he is in search of.

A Refugee Boy Wins A Top Science Prize

NOT A QUIZ KID BUT A YOUNG GENIUS

By BEN GOULD

His original studies were on the members of the Alcids, a species of diving birds which look like penguins. To explain variations in the occurrence of these birds on the Cape Cod coast, the boy made regular trips along that sector as far north as Bonaventure Island, Canada.

Young Karplus first became earnestly interested in ornithology when he attended a series of lectures given by the Museum of Comparative Zoology at Harvard. Ludlow Griscom, the sponsor, sensed the boy's quick mind and unusual intelligence and suggested he undertake an investigation of the life history and migratory status of the Alcids. The results of this study were recently published in the bulletin of the Massachusetts Audubon Society.

It seems to be difficult to reconcile a leading ornithologist with a 16-year-old boy who goes into the kitchen after his Newton High School studies, cuts himself a piece of bread, spreads on peanut butter, then mustard, then mayonnaise and finishes with a lager of catsup before devouring it.

Yet he is not considered a "Quiz Kid" by his schoolmates, nor a boy genius. True, he is brilliant as a chess player, and even at bridge. But no one applies that much disliked term, "bookish," to him.

From the time he was only three or four, Mrs. Karplus recalls, his ways were always practical. For instance, he always collected pennies—not stamps. This down-to-earth attitude has extended to his future plans. He hopes to enter Harvard in the fall, where his brother, Robert, is a senior, and expects to major in biology, devoting his life work to medical research.

Before ornithology consumed so much of his time, he used to ski and skate. Now his chief physical activity is hiking. He has no time for girls. "If you want to get anywhere in this field, you have to get out and work," he said sharply.

The youthful scientist speaks with only

a trace of an accent. His English is meticulously correct and curiously devoid of the present-day slang that characterizes the speech of most teen-agers.

In Vienna, Martin learned a smattering of English from an aunt, but it was quite inadequate, since he was only five at the time.

Although Mrs. Karplus described her son as "wild" when they first settled in this country—roaming the streets with gangs, Martin interrupted with, "But, mother, don't you think you just thought we were wild, compared to the European custom of bringing up a boy? After all, we did nothing but play in the streets, just as all the American boys do."

It shocked her when he came home one day from the movies glassy-eyed with wonder at some of the Wild-West flickers with cowboys and screaming Indians. "He was unable to absorb anything we said to him, he was so carried away."

Although the parents never dreamed that their son would win the top Westinghouse prize, there was no doubt in the mind of his brother, who has already taken his master's degree at Harvard and is now studying for his Ph.D. despite his 19 years of age.

"I know my brother. I know from college how boys rate. He is as bright as any college student and he'll win, easily."

Bob is not boasting. He is not the type. Neither are the other members of the family.

DR. STEPHEN S. WISE, commenting on the execution of the Palestine rebels, charged Britain with pursuing its own way with indifference to public opinion and scorning the protests of world Jewry. He accused the Labor Government of bringing "ineffable shame to England" and reminded it "England is old, but Israel is older. Israel has seen civilizations of greater duration than England fall."

NEWS OF THE MONTH

A SPECIAL session of the U.N. General Assembly on the Palestine issue will open April 28 at Flushing Meadows. Secretary-General Lie listed a six-point tentative agenda for the session. It consists of: 1. The opening of the session by the chairman of the Belgian delegation; 2. Election and report of the credentials committee; 3. Election of a president; 4. Organization of the session; 5. Acceptance of an agenda; 6. Constituting and instructing a special committee to prepare for consideration of the question of Palestine at the second regular session of the General Assembly.

As the U.N. secretariat made hurried preparations for the meeting, it was revealed that Foreign Secretary Ernest Bevin will not attend and that Britain will send no ministerial delegation, merely one Palestine expert from the Foreign Office and another from the Colonial Office to assist Sir Alexander Cadogan, head of the United Kingdom permanent delegation.

The United States has not yet named a delegate to the special session, but it is understood that Warren R. Austin, permanent representative, will attend. The Ukraine, which approved the session, suggested that it be held in Geneva.

☆

THE Jewish Agency executive is reconsidering the possibility of holding a plenary session of the Zionist Actions Committee on May 12, as scheduled, because of the opening of the U.N. special session on Palestine.

Since Agency sources anticipate that the session will last from two to three weeks and then expect to be busy preparing for the September session when the full question will be reviewed by the General Assembly, it is considered highly unlikely that the Actions Committee will meet before the Fall.

☆

A REPORT from Baghdad carried in the London press states that the Chief Rabbi of Iraq, Sassoon Khedouri, issued

a statement declaring that "Iraqi Jews will be forever against Zionism."

"Jews and Arabs have enjoyed the same rights and privileges in Iraq for 1,000 years," Dr. Khedouri is further reported to have said. "The Jews do not regard themselves as a distinctive part of this nation. The Zionist press had tried to create differences of opinion between Jews and Arabs, but I and every Iraqi Jew oppose and will fight such an aggressive attitude. Iraqi Jews are not Zionist and never will be."

The Jews in Iraq and other Middle East countries have been subjected to increasing anti-Zionist pressure in recent months by their governments. Last month the Syrian Government warned the country's Jews to denounce Zionism and threatened that the death penalty would be imposed on persons aiding refugees to reach Palestine by way of Syria. Violent anti-Zionist diatribes have been voiced in the Egyptian Parliament and attacks made on the nation's Jews for their alleged pro-Zionist sympathies.

☆

THE Polish Security Ministry informed a conference of leaders of the Jewish Central Committee and heads of Jewish political parties that further illegal emigration will be halted. The move is believed to have followed renewed British

pressure on the government to halt the movement of Jews to Palestine as well as for internal reasons.

The conference, which was called by the Ministry, was told that Jewish leaders, particularly the Zionists, would be held responsible for further illegal emigration. Warnings were also sent to Jewish leaders in Upper and Lower Silesia and in all border towns. Frontier guards will be strengthened to implement the policy.

France and Italy too have replied favorably to the British Government's request for cooperation in preventing visaless Jewish immigrants from sailing for Palestine from their shores. The request was made because British officials expect a new wave of illegal immigration with the lifting of winter weather in the Mediterranean.

☆

EIGHTEEN Gestapo officers were forced to witness movies of horror scenes found at the Buchenwald and Oswiecim death camps when the Allied armies captured them.

The Nazis are on trial in Nuremberg charged with responsibility for operating German concentration camps. None displayed any emotion as pictures of corpses shot in the neck, crematoriums and masses of women's hair shorn from victims before they were gassed were flashed on the screen.

At Dachau, 31 former Nazi officials and guards at the Buchenwald camp went on trial before an American tribunal charged with the murder of thousands of Jewish prisoners. As the trial opened,

WALLACE ON ZIONISM

ALTHOUGH MOST American Jews, according to Henry A. Wallace in an interview with the press in London, are not Zionists, they have developed since the end of the war a strong sympathy for the Jews of Palestine. He described the growth of pro-Zionist sentiments among U. S. Jews as "an amazing development."

Wallace refused to comment when asked what solution of the Palestine problem he favored, explaining that he was in England as a guest. He added that American Jews feel very deeply on the Palestine question and have given with extraordinary liberality to the Jewish community there.

Asked if resettlement of Jews was hampered by immigration restrictions in the U. S., he replied that it is quite true that before America criticizes British policy in Palestine she should be ready to admit more Jewish and other refugees from Central Europe. However, he added, if the U. S. opened its doors to all Jews who wished to come, that would still not solve the Palestine problem.

Replying to another question, Wallace said that he favored the creation of a Jordan Valley authority in Palestine, which would provide electric power for industry and water to irrigate huge areas of presently barren land.

on the second anniversary of the liberation of Buchenwald, the American prosecutor demanded justice "by the hangman's noose" for all 31. Among the defendants are Edwin Katzenellenbogen, a Jewish doctor at the camp, who was an American citizen until 1903. Another Jew, Leo Drnovsky, former head of the Jewish Department of the pro-Nazi Czech protectorate government, was sentenced to life imprisonment by a Peoples Court in Prague for causing the death of at least 15 Jews and torturing many others.

☆

CHARGING that eighteen colleges in New York State request photographs of applicants for admission in order to facilitate discrimination against Negroes, Jews and other minority groups, Dr. Stephen S. Wise, president of the American Jewish Congress, wrote to Chancellor

S. P. Capen, president of the Association of Colleges and Universities of the State of New York, suggesting that the members of the association cease to request photographs from prospective students.

The colleges which request photographs from applicants are: Adelphi, Alfred, Barnard, Brooklyn Polytechnic, Clarkson, Colgate, Columbia, Cornell, Hamilton, New York University, Rensselaer, Rochester, Russell Sage, Skidmore, St. Lawrence, Syracuse and Union.

☆

A RESOLUTION has been introduced in the House of Representatives to issue a three-cent stamp in honor of Haym Salomon, Polish Jewish immigrant who aided the American colonies in their fight for independence. Salomon was one of the foremost financiers for the Continental Congress and sacrificed his personal for-

tune to help outfit and feed Washington's armies.

The Post Office Department issued a similar stamp to commemorate the 100th anniversary of the birth of Joseph Pulitzer, American publisher, who rose to world fame after arriving in this country a penniless immigrant. He left a considerable fortune to projects for the advancement of the arts.

☆

THE net profit of the Palestine Economic Corporation in 1946 amounted to \$286,446 after Palestine, British and United States taxes had been deducted, Robert Szold, chairman of the board of directors, announced.

Last year was one of the most profitable in the twenty-year history of the Corporation, largest American business enterprise in Palestine, Mr. Szold said. Net income was greater only in 1945, when it amounted to \$337,716. "Economically, Palestine is a going concern and fit for investment," he declared, adding that the Palestine Economic Corporation is continuing steadily its development of low-cost housing projects, direct investments in basic manufacturing undertakings and extension of credits for agricultural improvements.

☆

PERU'S Cardinal Juan Gualberto Guevara in a press interview condemned recent anti-Semitic demonstrations during strikes by Peru's textile workers and other trade unions.

Strongly advocating religious and racial tolerance, the Cardinal recalled that Pope Pius XI energetically condemned the persecution of Jews in Europe.

☆

THE Latin American conference of the World Jewish Congress, scheduled to take place in Montevideo April 20, has been postponed until the middle of June. The exact date will be announced later.

☆

THE Jewish Agency and the Joint Distribution Committee "are cooperating in an extensive public works program to help prepare Jewish D.P.'s for resettlement in Palestine," Dr. Joseph J. Schwartz, European director of the J.D.C., reported at a luncheon in his honor arranged by the United Palestine Appeal. Dr. Schwartz said that such a program will bolster morale and, at the same time, give the D.P.'s an opportunity to retain their skills.

SAILING TO PALESTINE WITH D.P.'s

ABOARD THE S.S. PROVIDENCE IN MID-MEDITERRANEAN. — For five days and nights now I have watched the behavior of a number of survivors of Hitler's concentration camps on their way to Palestine.

Never have I seen women and children in higher spirits or imbued with higher hopes than the 394 aboard this ship—representing the first organized group of immigrants from the British zone of Germany, who will reach their promised land this weekend.

Throughout the crossing they have not ceased dreaming of the life, a hard one and one of selfless work, that they expect to lead in Palestine, and of becoming free men and women.

"Can you imagine what it means to us to cease being Displaced Persons?" said a 19-year-old youth. Chayem Rothstein, who is 49 and a former group leader at Lodz, Poland, remarked to this correspondent:

"We are all happy at being finally en route to Palestine. But we are sad that so few survived—one in a town, one in a generation, not always one in a family."

Rothstein stressed the wonderful discipline and cooperation of his group of D.P.'s, who had obeyed his call, he said, to forget any differences and to "cross the Mediterranean worthily as comrades going together toward a new life."

Rothstein praised the British authorities in Germany for the fullest cooperation his party received. All his requests were fulfilled by them, he said, and even when he protested against the German customs men searching the immigrants' luggage—the British were unable to alter that—the German officials searched the luggage "in a way suggesting that they were perhaps conscious of the crime that Germany had committed against the Jews."

Among the 59 children in the party, Dalia Markowska, three and one-half years old, was born in the Warsaw Ghetto and was smuggled out to join her parents in the countryside. To the writer she stuttered, pointing her finger eastward, "Over there in Palestine I'll get many oranges and play with some children."

Some of the men aboard the Providence were among those prostrate creatures whom this correspondent found in South German concentration camps when he arrived in that area in the wake of the United States liberation forces. Today they have been restored to health and good spirits, and they are longing to resume active, productive lives.

—By Jewish Telegraphic Agency Correspondent

THE appointment of Henry Monsky, president of the B'nai B'rith, to the advisory council of the newly-formed National Association for Employment of the Handicapped, was announced in Washington by Maj. Gen. Graves B. Erskine, Federal retraining and re-employment administrator.

☆

Two Jews were reported killed and 20 others injured seriously enough to require hospitalization during a pitched battle between a British naval boarding party and some 2,700 visaless immigrants aboard the blockade runner Theodor Herzl, intercepted off the coast of Tel Aviv.

Six of the injured, all of whom were taken to a government hospital here, were suffering from gunshot wounds. After the vessel was halted by a number of British destroyers, it took the boarding party three hours to battle its way over the sides.

The fight raged for hours afterwards before the refugees were subdued. The sailors used clubs, water hoses and tear gas, and when they proved insufficient, resorted to firearms. The Jews fought back with whatever missiles came to hand.

Eventually the overloaded blockade runner was taken in tow by destroyers and brought into the harbor here. The Herzl, originally named the Guardian, is reported to have left a French port about two weeks ago, flying the Honduras flag. Immigrants from Poland, Hungary and Rumania made up the majority of her passengers. She was spotted by R.A.F. reconnaissance planes and was kept under watch until she entered Palestinian territorial waters.

British sources believe that the Herzl is the first of a great fleet of illegal immigrant vessels which will be crossing the Mediterranean to Palestine this Spring and Summer. It was officially announced that naval units patrolling the coast have been reinforced by a new warship. It was also disclosed that British subjects desiring to enter Palestine must obtain special permission other than merely obtaining a passport.

☆

THE hunt for Geula Cohen, member of the Stern Group who escaped from a government hospital in Jerusalem where she was a prisoner, has spread throughout

the country. Cars and individuals in various parts of Palestine were halted by police and military patrols and a number of Jews were beaten during "questioning."

She was stricken with pneumonia and was taken to the hospital from prison. She climbed through a bathroom window while her guard was busy separating two Arabs quarreling in the hallway outside the lavatory. It is believed that the break was engineered by the Stern Group.

Miss Cohen, a twenty-year-old Yemenite Jewess, was captured in Tel Aviv early last year while making a broadcast on a Sternist mobile transmitter. She was sentenced to seven years. Recently she made an unsuccessful attempt to flee from the Bethlehem Women's Prison.

☆

THE major points of the memorandum which the Jewish Agency will present to the special session of the United Nations

Race-Hate in England

THE editor of *Reynolds News*, a Labor newspaper, and one of its columnists, Tom Driberg, a Member of Parliament, have received threatening notes from fascists following their recent expose of a revival of fascist and anti-Semitic activities in Britain.

The notes threatened that the newspaper "offices will be destroyed and a pointed Staff of David will be deeply seared in your Mongul skull—Judah Shall Perish, Heil Hitler." They were mailed from northern England and were signed by the "Gothic Union." In the same envelopes were included anti-Semitic leaflets captioned: "Wir Kommen Wieder."

Police are making intensive investigations into the activities of fascist groups particularly in Leeds, which has a large Jewish population, and in London, where a second hate group, "The Northwest Task Force," has joined the Union for British Freedom in spreading anti-Jewish propaganda, including a call to Britons to "throw Jews off public vehicles and knock them into the gutter."

A petition campaign calling on the government to outlaw fascism was launched this week at a meeting of the Association of Jewish Ex-Servicemen of Manchester and Salford districts.

on the Palestine situation were outlined in New York by Moshe Shertok, head of the Agency's political department, at a dinner tendered in his honor by the United Palestine Appeal.

The Jewish Agency, he said, will place great emphasis on the constructive achievements of Palestine's Jewish population. It will point out that the Jews in Palestine have, in a short span of time, transformed a "barren, neglected country" into a productive homeland for hundreds of thousands of Jews. "Our political strength is rooted in the land we have cultivated, the homes we have built, the industry we have developed," he stated.

"With regard to the Arab population," Shertok declared, "we will place before the U.N. irrefutable evidence which will testify to the long strides of advancement the Arabs have made in terms of living conditions during the last twenty-five years, due in most part to the immigration of the Jews who brought with them technical science and modern equipment."

The response of the United Jewish Appeal in this country will also be submitted as evidence to the United Nations, Shertok said.

Discussing the present Palestine situation and the effects of terrorist activities and the resulting British reprisals on the Jewish community as a whole, Shertok attacked terrorism as a "force for negation, which can well destroy the work of two decades."

☆

THE executive of the World Agudas Israel, which is meeting in London, decided to instruct its representatives in all countries to contact their respective governments and present the organization's viewpoint on the Palestine issue as it will arise at the United Nations.

☆

FOURTEEN Palestinian Jewish youth organizations with a membership of 80,000 men and women banded together to issue a joint appeal calling for an end to terrorism in the country. The groups represented in the united front ranged politically from the extreme left to the far right.

☆

INTERNATIONAL oil companies which have major Middle East bases and installations in Alexandria are preparing to

transfer them to the Negev, the Jerusalem Arab newspaper *El Wahda* reports.

It stated that the decision to move followed a final promise of withdrawal of British troops from Egypt. According to the newspaper the companies have acquired large tracts of land in Southern Palestine and will erect one of the largest petroleum storage depots in the world there.

When questioned by a Jewish Telegraphic Agency correspondent on the reported plans, representatives of several of the companies denied knowledge of any of the details of the Arab newspaper's report.

☆
THE London Foreign Office denied a report from Cairo that the British Government has protested to Egypt against the political activities of the ex-Mufti of Jerusalem.

A spokesman, however, did not exclude the possibility that British Ambassador Sir Ronald I. Campbell had made representations on his own initiative, and had not yet informed London. The spokesman added that as far as he knew, the Foreign Office was not contemplating any such step at present.

Harold Laski, in an address at the Histadruth "third Seder," called upon Great Britain to fulfill immediately the spirit and letter of the Balfour Declaration and the Mandate.

Warning Palestine terrorists that they have done immeasurable harm by giving the British Government an "alibi," Laski also criticized Foreign Minister Bevin's policy, which "makes him an objective ally of the Grand Mufti." He said the British Government should not fear the "myth" of a possible rebellion and not allow a Jewish national home to become the victim of oil or fear of supposed Russian ambitions in the mid-East.

☆
PALESTINE Chief Secretary Sir Henry L. Gurney visited Dr. Chaim Weizmann at his home in Rehovoth. Neither the purpose of the visit nor the subject of their conversation is known.

High Commissioner Sir Alan G. Cunningham received Isaac Ben Zvi, president of the Jewish National Council, and Dr. Abraham Katznelson, head of its Social Welfare Department. They discussed government subsidies to the Jewish educational system and health services as well

as additional services for Jews interned on Cyprus. This is the first official contact between the High Commissioner and representatives of the Jewish community in many months.

☆
THE Jewish question was raised at the Inter-Parliamentary Conference in Cairo when Egyptian delegate Butros Ghaly Bey urged severe punishment for those "who foment and encourage racial, religious and anti-Semitic campaigns."

He also called for punishment for persons who discriminate on the basis of religious and racial hatred. However, commenting on the Palestine situation, he urged that Jews who fled there to avoid fascist discrimination should be repatriated now.

☆
MORE than 3,000 displaced Jews have been moved from five camps in Southern Italy to unheated barracks at the Polesia camp, because of the approaching liquidation of UNRRA activities, it was learned in Rome.

Conditions at the center, a former military camp, are extremely poor and rains penetrated the roofs of the barracks and wet everything and everybody inside, including a number of newborn babies.

MAJORITY OF U. S. VISAS TO "PERSECUTEES" JEWS

FIGURES on the number of U. S. visas issued to displaced Jews in the American zones in Europe were made public by the State Department in answer to a query whether "special priority is given to members of the Jewish faith" in granting visas to D.P.'s. The total number of Jewish refugees to receive visas during the last eleven months was under 10,000.

The question was addressed to the State Department by Congressman Edward T. Miller, Republican of Maryland, who also wanted to know whether children were receiving priority and how many refugees might seek entry to the United States this year. Both the letter from Rep. Miller and the State Department's reply are published in the Congressional Record.

Pointing out that the existing immigration statutes pertaining to the allocation of quotas and the "public charges provisions" were being complied with by U. S. consular officials who issue the

THE Zionist Organization of Rumania has issued a warning to the Jews there against joining a movement for a mass exodus to Palestine which is being spread throughout the country by what the Zionist executive terms as "irresponsible elements." The movement is gaining strength particularly in provincial towns.

☆
THE Vienna Jewish Community went on record as supporting the Soviet view that any rehabilitation fund set up for heirless Jewish property should be administered by Austrian Jewish organizations under state control.

This position places the Jewish community in opposition with the proposal of the American delegation to the Moscow Conference that the fund be administered by world Jewish organizations chosen by Allied military mission chiefs in Austria for the benefit of all European Jewish survivors.

☆
THE World Jewish Congress issued a statement expressing "deep concern" over the reported decision of the drafters of the Austrian Peace Treaty in Moscow that no special compensation will be paid for unrecoverable Jewish property stolen or destroyed by the Nazis.

visas, the State Department made it clear that priority is given to orphaned children.

With regard to the number of visas which were issued to displaced Jews, the State Department declared that Jewish organizations have been much more active in issuing "corporate affidavits" guaranteeing the support of the refugees once they reach the United States than the "non-Jewish welfare organizations." Another reason was that the greater number of persons applying under the German quota were Jewish "persecutees" and that screening had ruled out many persons of German ethnic origin because of their "status under the Nazi regime."

According to consular reports, there have been a total of 14,474 visas issued to D.P.'s from March, 1946, to January of this year. Of these 9,627 were Jewish, 2,173 Catholic, 1,969 Protestant, and 705 of other or no religious faith, the State Department revealed.

NEWS OF THE CENTER

Closing Exercises of Institute of Jewish Studies

THE closing exercises of the Center Institute of Jewish Studies for Adults will be held in our Auditorium on Monday evening, May 19th at 8:30 o'clock. Awards and Certificates of Achievement will be presented. We will also be privileged to have a novel entertainment featuring a cantata called "Singing in Zion." This is a narrative cantata including choral singing, solo singing and dancing. The narrative was written by Moshe Kohn, a member of the Hapoel Ha Mizrachi, and the musical arrangement by Mr. Julius Grossman, musical director of the Center. The choral group consists of fifty young men and women, members of the youth movement of Zeirai Hapoel Ha Mizrachi. This cantata has received the plaudits of all who have heard it at Times Hall and over the air.

All students and their friends as well as all Center members are cordially invited to attend.

Consecration Services on Shevuoth Morning

ARRANGEMENTS are now in progress for the Consecration Exercises which will take place on Shevuoth morning, May 25th. The Consecration Program will begin promptly at 11 o'clock, immediately following the regular Shevuoth service. Twenty-one girls are being consecrated this year. As usual, a very interesting program will be rendered. The theme of consecration is called "The Gates Shall Be Opened," written by Helen Schwartz in collaboration with Rabbi Harry E. Schwartz.

Judge Emanuel Greenberg, President of the Center, and Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, will lead the procession to and from the pulpit.

Rabbi Levinthal will confer certificates of consecration and the blessing. Miss Sydelle Stone will render greetings in the name of the Post Consecration class of 1943.

Literary Yiddish Evening

LEADING Yiddish writers and members of the Jewish stage will participate in an evening of literature and music which will be held in our Auditorium on Sunday evening, May 11th at 8:00 o'clock. The occasion will be the appearance of the Yiddish translation of Shakespeare's "King Lear" by Dr. Abraham Asen.

The program will include: A. L. Baron, Al Harris, Wm. Edlin, Mordecai Jaffe, A. Glanz-Leicles, A. Lutzky, Abraham Reisin, Mark Schweid, Dr. S. Simon, A. Teitelbaum, etc. The proceeds will be devoted to the fund for European Jewish writers.

Additions to Library

THE following books have been added and are now in circulation:

Palestine's Economic Future—J. B. Hobman

The Mountain Lion (Juvenile)—Jean Stafford

Web of Lucifer—Maurice Samuel
An Essay on Morals—Philip Wylie
American Policy Toward Palestine—Carl J. Friedrich

Final Judgment—Victor H. Bernstein
This Is the Story—David L. Cohen
Palestine Jewish Homeland—Julia E. Johnson

Philosopher's Quest—Irwin Edman
Selected Letters of William Allen White
The Left Hand Is the Dreamer—Nancy Wilson Ross

Columbia Dictionary of Modern Jewish Literature—Horatio Smith

Sign Up Now for Women's

Swimming Class

A WOMEN'S swimming class for beginners and for those who wish to improve their strokes is now under way. Those interested, please contact Miss Wills in the Women's Gym Department. Individual instruction will be given.

Young Folks League Sponsors Successful U.J.A. Dance

THE Young Folks League dance held on Sunday evening, April 13th, for the benefit of the United Jewish Appeal was

a huge financial and social success. The affair was attended by 838 guests, which included members and their friends. Our Auditorium, Dining Room and Lounge Room had to be used in order to accommodate the large crowd. Two bands furnished the music for continuous dancing. The net proceeds derived from admissions, the sale of refreshments and flowers was \$1,180.60. This amount was proudly turned over to the U.J.A.

The League wants to take this means of thanking the U.J.A. Committee and all volunteers who aided the committee for their untiring efforts, energetic work and time which was devoted to the successful results of this important function.

Spring Gym Schedule

BEGINNING May 1st the following schedule will prevail in the Gym and Baths Department for the months of May and June:

Monday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Tuesday—Women, 10 A.M. to 10 P.M.; Girls, 3 P.M. to 5 P.M.

Wednesday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Thursday—Men, 5 P.M. to 10 P.M.; Women, 10 A.M. to 5 P.M.; Girls, 3 P.M. to 5 P.M.

Friday—Men and Boys, 1 P.M. to 5 P.M.

Sunday and Legal Holidays—Men, 10 A.M. to 2 P.M.; Boys, 2 P.M. to 4 P.M.

Sabbath Services

FRIDAY evening services at 6:00.

Kindling of candles at 6:32 P.M.

Sabbath services, Parsha "Ahare"—"Kedoshim" will commence at 8:45 A.M. Rabbi Lewittes will preach on the weekly portion of the law. Mincha services at 6:00 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 5:00 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30 P.M.

IN OUR HEBREW SCHOOL

THE Hebrew School Seder was held on Tuesday, April 1, 1947. The tables were beautifully decorated by Mrs. Rabinowitz with the assistance of the members of the P.T.A., headed by Mrs. Buchman. The four questions were asked in Hebrew by Lawrence Levy, in English by Charles Stein, and were explained in Hebrew by Harold Kushner. The Kiddush was recited by Howard Nisnewitz. The candles were lit by Shirley Aronow. Other sections of the Haggadah were recited by Stanley Strauss, Jonas Atlas, Ely Schwartz, Howard Blatt, Doris Shapiro, Joyce Bernhardt, Frieda Cohen, Morton Bromberg, Harold Fishman, and Judith Goldstein. Rabbi Mordecai Lewites, who presided, thanked Mr. Grossman and Mr. Shpall for their help in the preparation of the Seder program.

A puppet show was presented before the Hebrew School and Sunday School assemblies by class IIB-1 under the direction of Mrs. Zusman. The puppets depicted various characters appropriate to the Passover season.

Mr. Edelman reports that thus far \$170.39 has been collected for the campaign of the Histadrut Ivrit. The Sunday School has raised a similar amount for the Hebrew Educators' Fund for Rebuilding Palestine.

The members of the Hebrew School Graduation Class attended a performance of "Rich Man—Poor Man" on Sunday, April 13, 1947. The play was an English rendition of a story by I. L. Peretz.

The Graduation of the Hebrew School and Sunday School will take place on Sunday, June 15, 1947 at 10:30 A.M. Under the direction of Mr. Grossman, the graduates and choral group are preparing a presentation of the cantata, "What Is Torah?". This is the first time that a combined graduation has been arranged. The commencement exercises will take place in the synagogue. All members are cordially invited.

Supplies for Overseas Survivors

THE Brooklyn Jewish Center is an official receiving station for clothing and canned goods. Remember to bring all clothing well wrapped and clean.

A committee headed by Mrs. Ira Gluckstein has been appointed to supply our women with yarn and material to make garments for our unfortunate people overseas. Material and instructions will be available at the Center on Tuesday from 2 to 5 P.M. (afternoon session) and Tuesday from 7:30 to 9:30 P.M. (evening session).

Torah Scholarship Fund

THE Sisterhood has undertaken the task of providing scholarships for the maintenance of worthy students at the Jewish Theological Seminary through its "Torah Scholarship" Fund. Center members desiring to contribute to this fund are urged to please send their checks to our Chairman, Mrs. Samuel Fleiselman, 135 Eastern Parkway, or directly to the Center.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as possible.

Unveiling

THE unveiling of a monument in memory of the late Mr. Jacob Rutstein was held on Sunday, April 27th at two o'clock at Mt. Lebanon Cemetery, Block P, Plot 28-29, Glendale, L. I., 78th Street entrance. Members were invited to attend.

ENJOY SUNDAY DINNER

at the

CENTER RESTAURANT

Open on

Sunday Afternoons
May 4th - May 11th
May 18th

Regular Dinners will be served on the above days from 12:30 to 4:30 P.M., at \$2.50 per person (additional service charge of 50¢ per person).

Reservations are limited to Center members and their immediate families.

Please telephone PResident 4-1400 to make **advance** reservations. No reservations will be accepted after 4 P.M. on Friday.

Join the

ZIONIST ORGANIZATION

The Brooklyn Jewish Center has pledged itself to enroll every member of the institution as a member of the Zionist Organization. If you are not a member please affiliate yourself with the movement and thus help to establish Palestine as a Jewish Homeland. Membership dues is \$5.00 per year, which includes subscription to "New Palestine."

Chevre Shas Celebrates Completion of Tractate Baba Metzia

THE completion of the tractate Baba Metzia (Middle Gate) by the Chevre Shas (Talmud Study Group) of the Brooklyn Jewish Center was marked by a most impressive gathering.

Mr. Jacob Doner, leader of the group since its inception, read and interpreted the concluding portion of the tractate. He dwelt upon the importance of Talmud study and praised the group for its devotion and interest. Dinner was served at the conclusion of which Mr. Samuel Rottenberg, Honorary President of the Center, led in the Birkat Hamazon.

Dr. Elias N. Rabinowitz, toastmaster of the occasion, welcomed the members of the Chevre Shas and guests. Again he paid tribute to the group and its leader. "By a wise man," said he, "we mean a student who adds wisdom to his teacher, for by this saying the Talmud group accomplished in increasing the alertness and power of interpretation of their teacher."

The principal speaker of the occasion was Rabbi Israel H. Levinthal, spiritual leader of the Center.

Rabbi Levinthal congratulated the members of this Talmudic Study Group upon their achievement and paid particular tribute to Mr. Doner, the leader of the group because he not only taught the members of the group the bare text, but the underlying philosophy behind the words—the deeper meaning of the text.

Rabbi Levinthal also pointed out the significance of the order of these tractates in the Talmud. First in the Order of Damages was the tractate *Bava coma*, which the group completed last year, and that is followed by the second order, *Middle Gate*, as it is called, *Baba Metzia*, which the group completed now.

The first deals in the damages to persons, while the second deals primarily with damages done to property. In this very fact, the rabbi pointed out, you get an insight into the import of Jewish Law. The person has priority over property and the person must be considered before property can be considered. Unfortunately, that concept of Law has not yet been accepted by the nations of the world and the struggle that is being waged throughout the world today is just this: Which is to be first and which is to be second in importance—person or property.

The rabbi also developed several interesting laws of the tractate, interpreting them homiletically and emphasized the place of Jewish scholarship in Jewish life today.

Rabbi Mordecai H. Lewittes, Principal of the Hebrew and Sunday Schools, most appropriately made his remarks in Hebrew. He stressed the breadth of the "Yam Ha-Talmud." No subject seemed to be foreign to the scholars and sages. They tried to apply the Law to every aspect of human life, because they felt that one could not separate between life and religion. The spirit of righteousness and holiness must apply to every human activity and endeavor.

The continued study of the Torah is essential to Jewish survival. We have devoted so much time to the problem of combatting anti-Semitism, but so little

effort to promoting Jewish study and Jewish learning. Our Hebrew national poet, Chaim Nachman Bialik, spoke truthfully when he said that one who visits the Beth Ha-Midrash and observes men of learning studying the Talmud begins to understand the secret of Jewish survival. Torah and learning have made us an eternal people.

Dr. Ben Zion Bokser, who was present at the dinner, greeted the group, and expressed his admiration for their accomplishment.

Mr. Rubin Tucker, former Cantor of the Brooklyn Jewish Center, rendered a few cantorial selections, most appropriate for such an occasion, to the delight of the audience.

Judge Emanuel Greenberg, President of the Center, extended the institution's congratulations to the group.

The celebration was indeed an auspicious one, long to be remembered by those present.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham Feldman of 1289 Union Street on the Bar Mitzvah of their son, Chester, at the Center this Sabbath morning, May 3rd.

Congratulations are also extended to Dr. and Mrs. George C. Aronchick of 1453 Carroll Street on the occasion of the Bar Mitzvah of their son, Michael, which will be held at the Center this Saturday morning, May 3rd.

MEMBERSHIP SOCIAL MEETING

Wednesday Evening, May 7

at 8:30 o'clock

(Lag B'Omer Eve)

The program of entertainment will be furnished by

Hy Rosen

Basso

In a repertoire of Jewish and popular melodies

Arthur Marcus

Concert Pianist

John Prince Mandez

Comedy Star of the motion picture and Broadway production "This Is the Army"

Admission limited to Center members and their wives. Present your 1947 membership card at the door.

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Two Blocks from St. Johns Place

JACK ARKIN, Prop.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMANN, BARNET J.
Res. 1160 President St.
Bus. Stationery, 30 W. 32nd St.
Married
Proposed by Morton Adelman,
Herbert I. Mero

ALBERT, MISS SALLY
Res. 161 Vernon Ave.

APPELMAN, DR. DAVID H.
Res. 552 Albany Ave.
Bus. Dentist, 206 Clarkson Ave.
Single

BERLIN, EMANUEL
Res. 698 Montgomery St.
Bus. Chemicals, 370 S. 3rd St.
Single
Proposed by Shirley Blacher,
Jean Sussman

BRUNNER, LIONEL
Res. 119 E. 38th St.
Bus. Furniture, 206 Lexington Ave.
Single

BURKE, JACK
Res. 1399 Albany Ave.
Married

COHEN, HAROLD
Res. 745 Eastern Pkwy.
Bus. Freight Finding, 2 Stone St.
Single
Proposed by Aaron Elkind,
Milton Kaplan

EDELMAN, MISS MITZI
Res. 3101 Avenue I

FRIED, MISS IRMA RAY
Res. 129 Grafton St.

GERTLER, ALEX
Res. 899 Montgomery St.
Bus. Blouses, 1375 Broadway
Married
Proposed by Samuel Peckman,
Henry Spitz

GILBARD, BERNARD W.
Res. 121 Louisa St.
Bus. Student, 375 Pearl St.
Single
Proposed by Herbert Kummel,
Nathan L. Goldstein

GITLIN, DR. SAMUEL
Res. 536 Sheffield Ave.
Bus. Same
Single

GOLDBERG, MISS PEARL
Res. 2703 Atlantic Ave.
Proposed by Nathan Katz, Jack Badash

GROSS, MISS SHIRLEY
Res. 243 E. 95th St.
Proposed by Murray Siegel

GROSS, DR. SOLOMON ALLEN
Res. 238 Legion St.
Bus. Dentist, Same
Proposed by K. Karl Klein

HELLER, LOUIS
Res. 759 Crown St.
Bus. Acc't, 280 Madison Ave.
Married
Proposed by Irv. Chalkin, Irv. Balmuth

JOSEPH, MISS FLORENCE
Res. 106 Clarkson Ave.
Proposed by Nat Horowitz,
Pearl Horowitz

KATCHEN, SEYMOUR
Res. 1437 Carroll St.
Bus. Acc't, 475—5th Ave.
Single
Proposed by Aaron Elkind,
Milton Kaplan

LAZAROFF, IRVING
Res. 590 Eastern Pkwy.
Bus. Contractor, 255 W. 18th St.
Single

MAGID, MISS PAULINE
Res. 346 New York Ave.
Proposed by Evelyn Froelich, Julia Fox

POLANSKY, MISS GERTRUDE
Res. 2151 Pacific St.

ROBINSON, NATHAN
Res. 1553 Union St.
Bus. Grocery, 643 New Jersey Ave.
Proposed by Mrs. L. Rosenman,
Leo Kaufmann

ROSOFF, DR. STANLEY J.
Res. 976 St. Johns Pl.
Bus. Physician, U. S. Marine Hosp.
Single
Proposed by Dr. Chas. J. Bloom

RUDY, MAX
Res. 1324 Carroll St.
Bus. Acc't, 45 E. 17th St.
Married
Proposed by Leo Kaufmann,
Isidore Gottlieb

SALEVITZ, MISS ALICE
Res. 258 New York Ave.
Proposed by Helen Kirsner,
Mildred H. Miller

SHIMANSKY, ISIDORE
Res. 328 Albany Ave.
Bus. Bakery, Same
Married
Proposed by Abe Mann

SPECTOR, MAJER
Res. Barbizon Plaza Hotel
Bus. Woolens, 610—8th Ave.
Single

STARR, MISS DOROTHY
Res. 1444 Park Pl.
Proposed by Honey Schaffel,
Irv. Kramer

TARLOFSKY, GUS
Res. 1225 Ocean Pkwy.
Bus. Bldg., Jewel Ave. & 141st St.
Married
Proposed by Lester Brook,
Seymour Gluckman

ZIEGELBAUM, ABRAHAM
Res. 199 Van Buren St.
Bus. Women's Wear, 129 Church
Ave.
Single
Proposed by Abe Mann

ZIMMERMAN, HYMAN
Res. 760 Montgomery St.
Bus. Piece Goods, 46 Manhattan Ave.
Married
Proposed by Maurice Kozinn,
Benj. H. Wisner

The following have applied for reinstatement:

BARZO, ABRAHAM J.
Res. 1240 Carroll St.
Bus. Chain Stores, 114 E. 23rd St.
Married
Proposed by Aaron Pollack, Abe Mann

ROTHSTEIN, HERMAN
Res. 201 Eastern Pkwy.
Bus. Chemicals, 225 W. 34th St.
Married

ADDITIONAL APPLICATIONS

Received too late for insertion in regular columns

BERGER, MISS ROSALIND
Res. 555 Crown St.
Proposed by Mrs. I. Horwitz, Selma Schwartz

GOULD, PAUL
Res. 1074 Park Pl.
Bus. Newspaperman, Brooklyn Eagle
Married
Proposed by Mr. and Mrs. H. J. Tatkon

HOLLENBERG, MISS SYLVIA
Res. 1425 E. 52nd St.

KLEIN, MISS DOREEN
Res. 1577 W. 10th St.

[Continued on page 21]

THE B. J. C. BASKETBALL SEASON

It was back during the first week of October that our group of would-be basketballers reported to our gym in anticipation of becoming a member of the Brooklyn Jewish Center squad. Religiously, every Thursday evening thereafter, this same squad tried to get themselves into shape under the guidance of our physical director and coach, Sam Schoenfeld. From a group of about 25 players a squad of 12 was finally selected. These were: Brofman, Wm. Falk, Leonard Fried, Leon Gerchik, Alvin Goldberg, Pat Goldstein, Milton Greenberg, Joe Kornblatt, Cy Rosenberg, Al Sharenow, Stuart Winston and Jack Yarmush.

Ben Ain, who served as the manager during the season, arranged for the opening, which was on Sunday evening, November 17th. On that night it seemed that the completion was too strong as an opener and our boys lost to the Grand Street Settlement by the score of 55 to 45.

After getting off to a rather poor start the team finally whipped itself into shape, gave a pretty good account of themselves and went on to win a majority of their games. Many of our home games rated with the best that could be

seen from the standpoint of interest and excitement. They were real thrillers and were thoroughly enjoyed by the sell-out crowds that generally attended. Our record stands at 15 games won and 6 lost. In each case except one, our team had the satisfaction of reversing a previous loss. The lone case being against the "crack" colored all-star team.

Our playing season ended with a "bang" when on Sunday evening, March 30th, the current college all-stars (some of whom made the All-American team), consisting of Harry Boykoff, Leonard Doctor and Jacobson of St. Johns, Don Forman of N. Y. U., Lou Lipman and Dick Holub of L. I. U., Sid Trubowitz and Len Tropin of C. C. N. Y., Walter Budko of Columbia, and Larry Gould of Poly Tech, played against our boys before a capacity turn-out.

A most successful season was terminated with a dinner tendered to the squad by the Center on April 24th. Greetings were extended by the President of the institution, Judge Emanuel Greenberg, and the Chairman of the Physical Training Committee, Mr. David B. Kaminsky.

The schedule and results:

Date	Teams Played	Results		Where Played
		Center	Visitors	
Nov. 17	B.J.C. vs. Grand Street Boys	45	55	Home
Nov. 24	" " Colored All-Stars	49	62	Home
Dec. 1	" " Union Temple	59	54	Away
Dec. 8	" " Union Temple	49	50	Home
Dec. 14	" " Pelham Parkway	64	54	Away
Dec. 15	" " Colored All-Stars	60	68	Home
Dec. 21	" " Jersey City "Y"	49	50	Away
Dec. 22	" " Connecticut Regals	61	59	Home
Dec. 29	" " H. E. S.	51	49	Home
Jan. 5	" " Jersey City "Y"	57	49	Home
Jan. 12	" " Union League	47	24	Home
Jan. 19	" " Pelham Parkway	66	48	Home
Jan. 26	" " Arverne A. A.	57	48	Home
Feb. 2	" " Union Temple	46	53	Away
Feb. 9	" " Spartan A. C.	63	46	Home
Feb. 16	" " Pelham Parkway	55	42	Home
Feb. 23	" " Grand Street Boys	68	45	Home
Mar. 2	" " Park A. A.	73	55	Home
Mar. 8	" " H. E. S.	67	58	Away
Mar. 9	" " N. Y. Collegiate	68	46	Home
Mar. 16	" " H. E. S.	73	72	Home
Mar. 23	" " Union Temple	63	38	Home
Mar. 30	" " College Stars	55	43	Home

ADDITIONAL APPLICATIONS

[Continued from page 20]

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Chairman, Membership Committee

Painting by Center Academy

Student Awarded Prize

"SKATERS," an oil painting by Maxine Reiner, 8th Grade student in the Center Academy of the Brooklyn Jewish Center, was selected by the Junior Red Cross in their project for beautifying the walls of children's wards in hospitals.

"Skaters" was one of a group of original oil paintings, water colors and pastels done by the students of the Center Academy and exhibited at the Museum of the City of New York. This exhibit was under the auspices of the Jewish Education Committee.

Young Folks League—Election Of Officers

At a meeting of the Young Folks League, held on Tuesday evening, April 15th, the following were elected officers and members of the Executive Committee:

Officers: Honorary President—Adolph Silberstein; President—David Gold; First Vice-President—Gerald Jacobs; Second Vice-President—Judith Sorscher; Corresponding Secretary—Muriel Pressner; Recording Secretary—Betty Abelow; Treasurer—Shirley Blacher.

Members of Executive Committee: Bernie Goldstein, Pearl Horowitz, Nat Horowitz, Michael Kahn, Herbert Kummel, Raymond Lipschutz, Irving Loonin, Bernard Meyerowitz, Aaron Pollack, Milton Reiner, Sam Rettinger, Hy Rosen, Sid Roth, Irvin I. Rubin, Sylvia Salin, Doris Shapiro, Helene Simonson, Jerry Wiener and Harry Zucker.

Congratulations

Our heartiest congratulations and best wishes are extended to Mr. and Mrs. Alex Bernstein of 1503 President Street on the engagement of their daughter, Frances, to Mr. Leo Blatt of Hollis, L. I., on April 4th.

YAHREZEITS—MAY, 1947

Louis Weinstock	Father	May 1	11 Iyar
Mrs. Hannah Greenblatt.....	Husband }	May 3	13 Iyar
Alfred Greenblatt.....	Father }		
Samuel Greenblatt			
Irving Steinberg	Mother	May 3	13 Iyar
Harold Cantor	Mother	May 4	14 Iyar
Max Herzfeld	Mother	May 4	14 Iyar
Abe Mann	Mother	May 4	14 Iyar
Samuel Rottenberg	Father	May 4	14 Iyar
Harry Glaubman	Mother	May 5	15 Iyar
Joseph Glaubman			
Louis Glaubman			
Dr. Max Goldstein	Father	May 5	15 Iyar
M. M. Lubell	Mother	May 5	15 Iyar
Philip Rosenblum	Father	May 5	15 Iyar
Hyman Bloomgarden	Father	May 6	16 Iyar
Miss Dora Leaks	Mother	May 7	17 Iyar
Mrs. Sadie Zankel	Husband }	May 7	17 Iyar
Harry Zankel	Father }		
Mrs. David Feinberg	Husband	May 8	18 Iyar
Seymour Koff	Father	May 8	18 Iyar
Dr. Louis Schnall	Father	May 8	18 Iyar
Hyman Abrams	Father	May 9	19 Iyar
Judah Trotzky	Mother	May 9	19 Iyar
Morris Miller	Father	May 10	20 Iyar
Meyer Robbins	Father	May 10	20 Iyar
Morris Robbins			
Samuel Robbins			
Isidor Gray	Father	May 13	23 Iyar
Louis Lipson	Mother	May 13	23 Iyar
Joseph Schorr	Father	May 13	23 Iyar
Louis Rivkin	Wife	May 16	26 Iyar
Oscar Kurshan	Father	May 17	27 Iyar
Samuel L. Kurshan			
Jacob Levine	Father	May 17	27 Iyar
Leo Chizner	Father	May 18	28 Iyar
Milton Chizner			
Abraham Ginsburg	Mother	May 18	28 Iyar
Jacob Greenspan	Mother	May 18	28 Iyar
Benjamin Forman	Father	May 19	29 Iyar
Dr. Benjamin Koven	Father	May 21	2 Sivan
Max N. Koven			
Dr. Morris T. Koven			
Abraham Kaplan	Father	May 22	3 Sivan
Archie Polsky	Father	May 24	5 Sivan
Dr. H. R. Litchfield	Father	May 25	6 Sivan
William B. Volet	Mother	May 25	6 Sivan
Louis Gordon	Father	May 27	8 Sivan
Samuel Rottenberg	Mother	May 30	11 Sivan
Abraham Karron	Father	May 31	12 Sivan
David Karron			

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THE FOURTH AUSTRIAN JEWRY

[Continued from page 7]

States, he explained to Jewish leaders in this country that everything would be done to satisfy the Jewish citizens of Austria.

Words, words, words! Two years have passed since the Anschluss, but a considerable number of Austrian Jews still live like beggars, housed, clothed and fed by the *Israelitische Kultusgemeinde*, which would be unable to help them were it not for funds received from abroad, mostly from American Jews. At a recent "mass" meeting of Viennese Jews one man in the audience shouted in the presence of Austrian government officials: "We do not want wealth, we want only bread and homes, and to be treated as decent human beings."

Practically the only Jews in Austria who are well off are such professional men as physicians, dentists, and lawyers, for there is a need for such people following the unfortunate experiences of the Austrians with half-baked Nazi doctors and shyster lawyers. The other Jews are still second-class citizens. Former Nazis are still in control of allocation of apartments and of granting licenses for traders and artisans, thus making it difficult for Jews to resume a normal existence. Under these circumstances the starving and freezing Jews in Austria must get what nourishment and warmth they can from the fact that a street in the capital was named for the late Franz Werfel, that a plaque was unveiled in the *Konzerthaus* on the occasion of the revival of Gustav Mahler's music, and that an "International League of Jews' Friends" was formed in Vienna for the purpose of "helping with goodness, love, and friendship all those who have suffered because of ideologies contrary to the Rights of Man and their most obvious representatives, the Jews."

It is impossible not to feel resentful when reading the double-talk of the heads of the present Austrian government, or when approached by fund-raisers who seek American money for the purpose of reconstructing the Opera House in Vienna. I am sorry for the Austrian people, especially for some of the Viennese workers who retained their anti-Fascist spirit through all the dark years of Hitlerism. (It is a fact that on several occasions Austrian partisans, largely

composed of leftist workers, attacked trains carrying Jewish slave workers en route to labor camps in Austria and liberated the deportees.) I deplore the fate of the unhappy children whose souls are not tainted with Nazism and who deserve to be helped—like the children of France, India, or of China. But I wish to declare, emphatically, that the Austrian government has not proven through any deeds that it deserves our sympathy, that Austria ought to be treated, not as an enemy country, but as a victim of Hit-

lerism. As far as we Jews are concerned, we have a right to demand that the pitiable remnants of Austrian Jewry be treated as martyrs, as the worst-afflicted sufferers from Fascism. If the Austrian government will continue to stall, and to feed its Jewish citizens with promises that are not meant to be kept, we will have to stop remembering Austria as the beautiful land that produced Haydn, Mozart, Schubert and Strauss, as the country which helped to educate so many of our American doctors; we will have to consider it as a modern version of *Eretz ha-damim*, as a cursed cemetery, filled with the innocent bones of Israel!

NEW BOOKS

[Continued from page 11]

shown a deep interest in the subject of Jewish Art. He has written an important volume in German on Jewish Art, and many articles on various aspects of this subject.

Within the compass of less than thirty pages, Dr. Werner gives us a comprehensive outline of the role of art in the life of the Jew. Starting with the oft-quoted second commandment, which seemed to prohibit the use of plastic arts, the author shows how this prohibition was understood, and how art functioned practically in every age in Jewish history. He quotes the historian, David Kaufman, who maintained that the alleged bias of the Synagogue against art was "a myth which the proofs of literature and of the preserved art objects have long ago dispelled." He then goes into an analysis of what is Jewish art, and shows the achievements in that field from earliest times to our own day. The pamphlet is well written and the American Jewish Congress deserves a special thanks for popularizing through its "Jewish Affairs" series such subjects as this one.

SHEERAI MIKDOSH, Music for the Sanctuary. By Samuel Friedman. Part I and Part II. Bloch Publishing Co.

Every new composition in the field of Jewish music is always most welcome. It is unfortunately a neglected field, and there are only a handful of men of real talent and ability interested in it. That is why more encouragement ought to be given to the few who do creative work in the development of Jewish music.

The composer of these two volumes was formerly the Minister of the West London Synagogue, England, and is now serving as the spiritual leader of Temple Ohav Shalom in Harrisburg, Pennsylvania.

The first volume of this new work offers compositions for the Sabbath and Festival services, and the second includes compositions for the High Holy Days. The music is prepared principally for the ritual of the Reform Prayer Book, but is based on traditional melodies and can well be sung in all other Synagogues as well.

The compositions are highly praised by men who are specialists in Jewish liturgical music, and this reviewer wants to add his word of congratulations for a work well done.

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The Brooklyn Jewish Center Review

August-September, 1947

MARTIN BUBER—PIONEER OF HASIDISM

By JACOB S. MINKIN

DEMOCRACY IN CLEVELAND

By ALFRED WERNER

DEBATE ON JEWISH RESISTANCE

ABSTRACT OF THE "JEWISH MORNING JOURNAL" SYMPOSIUM

THE SAINT—A SHORT STORY

By SYLVAN KARCHMER

WHAT THE ARAB KORAN OWES TO JUDAISM

By LEON SPITZ

ABOUT THE SUKKOTH HOLIDAYS

By LEO SHPALL

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WHAT THE PRESIDENT CAN DO FOR DISPLACED PERSONS—NOW

PRESIDENT TRUMAN'S latest action concerning displaced persons has had a varied reception.

By recent executive order the President has reorganized the machinery for the administration of the displaced person program. Ugo Carusi, Commissioner of Immigration and Naturalization in the Department of Justice, has been transferred to the State Department with the commission to make a complete survey of the displaced persons problem, including among other things the resettlement of such individuals and the administration of the immigration directive of December 22, 1945. The President stated and, we have no doubt, with complete personal sincerity, that "the conscience of the nation has been moved by the tragic plight" of the displaced persons. Insofar as the directive evidences the continuance of the President's personal and official interest in the problem as shown by his previous acts in the premises, all persons concerned with the displaced persons question must be gratified and grateful to the President. The influence of his office is in itself a weighty asset; and any hope for ultimate success of the movement to solve the problem must rely on him as a strong factor.

Candor, however, compels the statement that in, and of itself, the directive—and even the program—cannot but be viewed with skepticism. Experience with directives and conferences resulting therefrom has not been fruitful enough of success to permit us any jubilation at the announcement of a new directive. We

have had the Avion conference and the Bermuda conference and commission after commission, and even a proposed law in the form of the Stratton-Porter bill—and the displaced persons still stagnate in the scarcely disguised concentration camps of Europe. Of even the Stratton-Porter bill it must be said that its enactment would have been but a minimal achievement in the program of resettlement. The millions of Europeans, Jewish and non-Jewish, who are now the flotsam and jetsam of humanity, are so many times greater in number than the 400,000 who would be affected by the passage of the bill that other means towards this end must be prosecuted with the utmost energy.

So far as the Jewish displaced persons are concerned (and quite aside from the other material, spiritual and emotional factors involved in the question of a Jewish Commonwealth) Palestine is the one and only really effective solution. The U.N. Palestine committee has officially learned what everybody already knew: that even if free entry in the United States were to be allowed to all Jewish DP's, practically all Jewish DP's prefer Palestine. These Jews are seeking two goals. One is the goal of personal security and freedom; and the other is the ambition to participate in the upbuilding of the National Home for Jewish posterity. Only Palestine can give them both realizations; and it is because of this that the Jewish DP's prefer the struggle which faces the Yishuv in the

upbuilding of a new country to the greater security and opportunity of an older and wealthier land.

President Truman stands in a position where, in the game of international politics, he has cards and spades in dealing with Great Britain. He has already asked them, two years ago, for the immediate entry of 100,000 Jews into Palestine. The same request is still valid despite the U.N. report on Palestine, for it will be some time before any decision on it will be made. So far this request has been couched in the polite terms of benevolent humanitarianism. Now he can—and should—change the request to a demand. The British are in a position wherein it would appear to be difficult if not impossible for them under the proper circumstances to refuse such a demand. And while the President is in such a demanding mood, let him demand further that the British, who so often mouth the noble generalities of civil rights such as Habeas Corpus, freedom of the press, and all of the indicia of Western citizenship, stop the calculated brutality of their army of occupation in Palestine and restore once more to the Jews of that land the rights which belong to them. There is not a voice in America which has been raised in defense of the British White Paper. On the contrary in every stratum of American life, political and non-political, the leaders of American thought and action have argued for the rescission of the White Paper and the restoration of the rights of Jewish immigration and land purchases. We have no desire to prejudge the action of the U.N. on the recommendations of its Palestine committee. Certainly, however, it is not too much to ask that in the meanwhile the British be compelled to

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behave themselves as a democratic Western power rather than as apt pupils of Nazi methods. The President of the United States is today in the dealings with the British the one single greatest force in the achievement of this minimal requirement of decency and equity. Let him use his power in a manner which all Americans regardless of creed or color (with the possible exception of the lunatic fringe of Columbians, Bishoptes and Coughlinites) will applaud.

—W.M. I. SIEGEL

ROSH HASHONAH — 1947

WE APPROACH the New Year with no real promise of the amelioration of the status of World Jewry. Nations of the world who mouthed allegiance to the principles of Justice and Freedom during the war have once again reverted to their selfish policies of "might makes right." Consequently, our claims for justice and our cries for mercy have gone unheeded, while the unrest in Eretz-Israel mounts and increases and many of our brethren remain trapped in the haunted D. P. camps of Europe. How beautiful the dreams of our people, how bitter the realities that confront us!

And yet, in spite of realities, we can not allow ourselves to be lulled into passive morbidity. The tendency towards wishful thinking and watchful waiting which characterized the war and the immediate post-war period is over. The struggle for our freedom continues. The Jew in this struggle must neither become despondent nor so desperate that he strikes back blindly and vindictively. Our aims and dreams will be realized if we but face this struggle for justice and independence with confident trust in God and in the ultimate triumph of right.

American Jewry must not permit itself to remain on the periphery of the struggle for survival. We must do our utmost to strengthen every aspect of American Jewish life: religious, Zionist and cultural, to meet the challenge of this grave crisis.

It is to this task that we must rededicate ourselves during the approaching High Holiday Season. May the prayer we utter in the synagogue on these solemn days stimulate us to courageous action that will bring freedom and Redemption to Israel and to all mankind.

—RABBI MANUEL SALTZMAN

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

EXISTENCE PLUS

ONE of the themes resounding again and again through the prayer services of the High Holy Day season is the plea for life. *Zoch'renu L'cha-yim*, "Remember us for life." These are the words we utter with devotion in our prayers to our Almighty Father.

But as our lips repeat these words, we are in duty bound to understand the significance of the word *life*. We do not ask for mere *existence*, but for *life*, which implies something much more than just existing. Life is something meaningful; it is *existence plus*, and it is the *plus* which makes *existence* worthwhile.

This is the prayer which is voiced by our unfortunate brethren still languishing in the D. P. camps in Europe. "Remember us for life!" will be the cry that will emerge from these dwellers in the hells of Europe this Rosh Hashonah. For two years since V-J day, and for years through the war, they have been existing and nothing more. Even that *existence* was a miracle. But they crave *life*, they want what *life* means—hope and love, a future for themselves and for their children, they want ideals and the opportunities to realize them; they want purpose and meaning to their *existence*. Let us hope with them that this Rosh

Hashonah their prayer may be answered.

And this prayer must have new meaning to us, here in America, as well. *Existence*, even under happy auspices, is still *existence*—not *life*. So many of us fail to realize what *life* should mean, particularly in these days when so large a part of the world is filled with darkness. I should like to put new interpretation into these ancient words for the American Jew. Not only "Remember us for life," should be his prayer, but also "*Remind us to live!*" That should be the potent force of this prayer as it comes from our lips. What opportunities are offered us today for real *life*! What sin it is in these days just to exist!

And so, as we will utter this prayer at this penitential season, let us bear in mind the words which follow in the Hebrew text—*Melech Chofetz B'chayim*, "O King, who desireth *life*." Let us ask for the life which God desires us to live —a life that shall have meaning for us and for our fellow-man!

Israel H. Ben-Zion

Cable From Paris to J.D.C.

TO my great dismay have just learned from Dr. Schwartz that activities must be curtailed because U.J.A. pledges not being paid promptly stop There never was time when continued JDC activity throughout Europe was so vital stop If UJA supporters could only visit DP camps, childrens homes and see for themselves magnificent job JDC doing they would all increase their commitments and would pay immediately stop Unsung heroes of last tragic years are magnifi-

cent JDC staff stop Tremendously impressed ability and devotion JDC personnel stop Beg you inaugurate immediately personalized requests by campaign chairmen throughout

Country to secure immediate payment pledges so cash shortage won't impede job saving and rehabilitating lives stop In keeping with this sentiment please increase my firm gift from twenty-seven to thirty thousand stop Cordially

JEROME I. UDELL

ONLY a short while ago Cleveland observed its 150th birthday. It is not only one of the oldest but also one of the most democratically-minded settlements in the Middle East. With its one million inhabitants, Ohio's largest community and the country's sixth largest city is also the United States' most diversified community in racial composition. A Nazi, or a believer in the preposterous doctrines of Madison Grant, would be shocked to learn that Cleveland's white stock of native parentage comprises only one-quarter of the population, while 67% are either foreign-born or the offspring of foreign or mixed parentage, and the remaining 8% Negroes. In addition to English, about forty different languages are spoken. The Poles are the strongest non-Anglo-Saxon element, followed by Hungarians, Czechs, Germans and Yugoslavs. There are more than 80,000 Negroes, many of whom are descendants of the slaves who fled across the Ohio River. More recently, Negroes settled here during the labor shortage of the two World Wars.

As for Jews, there are now well over 120,000 of them in the city. It so happened that while the city celebrated its sesquicentennial anniversary, Cleveland's noted Euclid Avenue Temple celebrated its 100th birthday. Twelve descendants of the pioneers of Cleveland and of the congregation—they were the fifth generation—took part in the observance. They were "German" Jews, for the first Jewish settlers who arrived here in the late eighteen-thirties came from Bavaria. Only one Portuguese Jew lived in Cleveland: Daniel Levy Maduro Peixotto, a famous physician, who, in 1836, was called to fill the post of President of Willoughby Medical College, and who occupied that position for several years. About the middle of the past century Hungarian Jews arrived in Cleveland, while the large Russian Jewish influx began in 1881.

But Cleveland was not only burdened with the task of eliminating frictions among its numerous ethnic groups—it got the additional job of keeping peace between management and labor. The city is one of the world's largest industrial centers: the industries along the Cuyahoga River front produce iron and steel foundry and machine-shop products, brass,

bronze, clothing, paint and varnish, stoves, furnaces, copper and tin ware, hosiery, and knit goods; moreover, printing and meat-packing are very important. Hence, the inevitable battles between employers and employees, and the sharp competition between the Committee for Industrial Organization, and the American Federation of Labor, both anxious to obtain members among the laborers, often tended to make Cleveland the trouble-spot in the U. S. A.

It cannot be denied that foreign as well as native trouble-makers tried to make the most of Cleveland's ethnic and social tensions. In the past fifteen years the city had its share of subversive activities, conducted by the German-American Bund, White Russians, Coughlinites, and other groups and individuals, and the city is mentioned more than once in such recent exposes as "Sabotage", "Under Cover", and "Black Mail". In the 'thirties, Nazism made considerable inroads by means of such agencies as the Student Exchange, the German Round Table, the German Traveler's Agency, the German Vocational League, and through well advertised lecturers from the Reich. The German Centrale, a 30-acre recreation ground owned by German language groups, slipped into Nazi control, and German Bund members endeavored, not completely without success to turn it into a veritable German fortress.

Nevertheless, Cleveland remained a bulwark of democracy because of the vigilance of many of its influential citizens. These men and women did not try to see the world, *their* world, through rose-colored glasses. They saw that democracy did not work as smoothly as it ought to. There were occasional school-boy fights in which the Jewish issue played a part. Western Reserve University asked students to register and take examinations on the Jewish High Holidays. There was a school questionnaire requiring students to state their religious affiliation, and a few cases of alleged anti-Semitic remarks by teachers

How One American Community Tries to Live the American Way

DEMOCRACY IN CLEVELAND

By ALFRED WERNER

were reported. Once in a while Jewish war workers complained that it was difficult to be promoted, and that the quota system was still employed by some companies. Negroes resented the fact that they were more or less restricted to manual labor, and that, being the last to be hired they were, inevitably, the first to be fired. The Euclid Beach Amusement Park discriminated against Negroes, using all possible devices to keep colored people off the pleasantly cool grounds, located along the lake.

But—the Clevelanders did not put up with these abuses. When the Park's practices reached a climax of offensiveness, the Cleveland Community Relations Board brought about the introduction of an Ordinance by the City Council containing a licensing provision and a clause prohibiting discrimination because of race creed, color or national origin. Forfeiture or suspension of the license was the penalty provided.

Here we have one of the many instances of the Community Relations Board's successes. Mayor Thomas A. Burke, a Democrat, was instrumental in the creation of this Board in 1944. Cleveland was, for all practical purposes, the first American city with such an institution, founded in order to "arrest undemocratic and promote democratic processes in Greater Cleveland." That Board was made an official department of the City Government to combat infringement of the rights of racial, religious and cultural minority groups. A limited number of individuals from all racial, religious and social groups serve on the Board. Two of them are Jews: Abraham Rubin, Vice-President of the National Smelting Company, who achieved considerable fame through his work for the improvement of Negro-white relations, and Max Simon, a businessman who once headed the Jewish Community Council.

The executive director of the Board is an Unitarian, Mr. Frank Baldauf.

The most colorful of the individuals who were instrumental in the organization of the Board was Leonard W. Mayo, chairman of the Panel on Inter-Racial Relations, and Dean of the School of Applied Social Sciences at Western Reserve University. Originally executive director of New York's Welfare Council, he was subsequently appointed by the late President Roosevelt as national chairman of the Commission on Children. Asked about the specific purposes of the Community Relations Board, Dean Mayo, who has an excellent record as a fighter against racism, made the following statement, which still holds true:

"The Board seeks out unhealthy spots where trouble is likely to occur and tries to clean them out. It co-operates with the 30-odd organizations in Cleveland already working for equal opportunity for all, regardless of race, creed or nationality. It makes surveys and gathers facts which are being distributed to the public, and works with other departments of the city government."

Dr. Mayo furthermore asserted that democracy's most basic tenet was that every individual had a right to a job: "No person can really be a free citizen in a democracy unless he can earn enough for food, clothes, shelter and other necessities."

The Community Relations Board seeks and receives assistance from such organizations as the Urban League, the CIO and AFL, the Jewish Community Council, the American Jewish Congress and other organizations, not to mention the various departments of the City Government. There is plenty of work to be done. We already mentioned the Euclid Beach nuisance. Another case that required energy and skill was that of two Negro attorneys who were unable to find office space. There was the case in one neighborhood of buses so crowded with Negroes that the whites furiously complained that they were left standing at the corners as the vehicles sped past. The Board had to look into the peculiar business of a recently founded home owners "protective association", designed to bar Negroes and Jews from one district. It had to discuss with the police department the complaint of Jews and Negroes that some

policemen failed to act energetically whenever disturbances were directed against Jews or Negroes. There were, and have been, many other cases requiring swift democratic action. In some cases the Board succeeded in making the hostile parties see the light; other cases are still pending.

While the Board has not always won its fight, its record is encouraging, as it demonstrates the fact that results can often be obtained through persuasion instead of coercion. But even persuasion is unnecessary once education—genuine education—has borne its fruits. As Dean Mayo put it: "People are essentially fair once they recognize their prejudices." Or as Mr. Allen Y. King, head of the city's Board of Education, explained it to me when I met him at his office:

"Intolerance and prejudice between races and nationalities is part of the whole problem of bigotry and misunderstanding in group living. People who are prejudiced against one group usually have prejudices against other groups, or can shift easily to intolerance of other groups—other minorities, races, nationalities, religions, labor leaders, labor unions, industrialists, farmers, politicians, foreign nations, etc. Whatever is done to lay a foundation for an understanding of how people depend upon each other and how they can live together harmoniously will contribute to better relations between ethnic groups."

Lack of space prevents me from describing how Cleveland's teachers—some of whom received special training in Inter-Cultural workshops held at the Universities of Chicago and Syracuse to learn the best techniques for promoting democratic attitudes—endeavor to eradicate bias amongst the city's youth. But I must describe at least two institutions which seem to me typical of Cleveland's all-embracing spirit.

One is, in a sense, a thing of the past—although its revival, or rather resurrection, may be a matter of months only. It is the city's Inter-Cultural Library, which was a unique manifestation of the American spirit, with its respect for the heritage of each immigrant group. It was a sort of "Nationalities Museum", where European folk art was displayed. Forty-one ethnic groups took part in the ambitious task; money, books, and art objects poured in, a building designed to

house the treasures was provided by the Public Library system, and finally in 1941, the Inter-Cultural Library, headed by intellectuals of Yugoslav origin, opened its gates to the public. It contained numerous exhibits, a research library, an auditorium where plays, dance festivals and concerts could be given, and even a fully-equipped kitchen where national foods could be prepared.

When this Library was opened, it featured the Jewish contributions to American civilization no less than those of other groups. Among the items exhibited were some referring to Hayim Salomon, as well as Washington's letter to the synagogue of Newport, and the manu-

IN SOLEMN PATHS

By RUBY ZAGOREN

WHEN in the solemn paths of thought I pace

In search of answers to this mystery
Of pain and blinding light upon my race,
I would forego solution to be free.

To sing, not caring who should overhear;
To laugh, to pray, to watch the children grow;

To live this life without a tinge of fear:
For this I could forget past deadly blow.

Because I want to feel the stir of life
And drink its mellow brew while in the world,

I neither want my children born to strife
In any land where freedom lies unfurled.

But I think of millions pinioned on their cross

And mourn the sorry depth of man's great loss.

script of Emma Lazarus' poem, "The New Colossus", inscribed in the Statue of Liberty. A separate exhibition pointed out the significance of various Jewish holidays.

Mr. Clarence A. Metcalf, director of the Public Library system, explained to me that an accident put an end to this fine institution: an explosion of a gas tank wrecked the whole neighborhood, killing some 130 people. The Inter-Cultural Library building was taken over by the Red Cross, which transformed it into a temporary hospital. The effect of

the explosion, however, was such as to keep people away from the section. As the attendance dropped, the Inter-Cultural Library was closed, and all loaned exhibits were returned to the owners. However, the spirit of this institution is far from dead. In the stately main building of the Public Library on Superior Avenue, regular programs are being worked out for the benefit of adults and children. A gigantic "Roads to World Understanding" series endeavors to show, through works of art, photos, documents, books, musical instruments, religious articles, etc., the achievements and merits, not only of England or France, but even of such remote lands as Persia or Afghanistan. "Probe Your Prejudices!" is another series. It not only emphatically recommends certain books—such as "Freedom Road," "Focus," "Why Men Hate," "Color Blind," "Gentleman's Agreement," but seeks to influence people through such pioneering movie shorts as "Americans All," "Brotherhood of Man," and "The House I Live In." However admirable these recent achievements in the fight against the virus of intolerance, Mr. Metcalf insists that there is urgent need for the resuscitation of the Inter-Cultural Library, under new auspices and in a new, larger building, to afford an opportunity for the various ethnic groups of Cleveland to stress "Cultural Pluralism" as a new philosophy superseding the "Melting Pot" idea that never worked satisfactorily.

The idea of "Cultural Pluralism" is also expressed through the Cultural Gardens, a 40-acre section of the city's vast Rockefeller Park. Here a parcel of green land is devoted to each of the nations that sent its sons and daughters to the Western Hemisphere. Altogether, about a score of nationalities, including Poles, Czechs, English, Germans, Italians, Hungarians, Russians, Yugoslavs, and Jews, are represented most attractively through their physical and spiritual characteristics and accomplishments.

Let us confine ourselves to one of these gardens, the "Gan Ivri." This "Hebrew Garden" was opened in October, 1927. Present were such prominent leaders as Dr. Judah L. Magnes, chancellor of the Hebrew University in Jerusalem, and the Cleveland Rabbis, Barnett R. Brickner, Solomon Goldmann and Abba Hillel Silver.

The atmosphere of "Gan Ivri" is sombre, but free of sadness. A "Fountain of Wisdom" in pink Georgia marble occupies the center position of a pool in the "Philosophers' Circle," the principal section of the garden. The fountain, symbolizing the seven pillars of wisdom, shows beneath the bubbling waters a quotation from Solomon's Book of Proverbs:

"Wisdom hath builded her house.
She hath hewn out her seven pillars."

Inside the circle is a large hexagram of stone paths radiating in six directions and forming the star of David. From four of the six points of the star, famous Jewish philosophers look out toward the "Fountain of Wisdom." On small obelisque plaques bear the likeness of Maimonides, Spinoza, Moses Mendelssohn and Ahad Ha'am, and provide the visitors with mental excursions into Israel's past.

At two points of the hexagram are stairways leading in and out of the "Philosophers' Circle." One of them leads to the music section, where a large stone,

carrying plaques of Halevy, Meyerbeer and Goldmark, stands before a lyre, formed on the lawn by flowers. The other stairway leads into the Rock Garden, where, on boulders, quotations from the Bible and from modern Hebrew poets can be found. Dominating this section is a monument carrying a large circular plaque of Rebecca Gratz, that Philadelphia woman who founded the first religious school in this country. She also has a place in world literature, for she was a friend of Sir Walter Scott, and was the inspiration for the "Rebecca" in his novel, "Ivanhoe." When, in September, 1932, the 100th anniversary of the poet's death was commemorated, Scottish and Jewish organizations of Cleveland joined hands paying homage to him and to Rebecca Gratz under the solemn cedars of "Gan Ivri." Speakers of both groups extolled the merits of the two personalities and praised the liberal spirit of this "Nation of many nations," the people of the United States.

NO PROBLEM TOO DIFFICULT FOR THE HEBREW UNIVERSITY

PROF. S. RALPH HARLOW of Smith College has said of Palestine: "In 1914, when I first visited Palestine, it had been a dreary waste of malaria-infested swamps, rocky barren hillsides, and sandy acres of unfertile soil. My second visit, in 1929, revealed a transformation that was hardly believable. Since the Balfour Declaration, the Jewish colonists had introduced modern agricultural methods, extensive sanitation projects, hydro-electric power, bringing light where all had been darkness. Most impressive of all was their courageous and constant battle with disease and the fastest lowering of the infant-mortality rate throughout the Near East."

The first need of people who settle on the land—and Palestine is primarily an agricultural country—is water. Although Palestine in Biblical days was a garden spot, it had become arid and sterile during the period of the dispersion.

The experience of the Matzuba settlement in Galilee is typical. It had suffered acutely from a shortage of water during the first seven years of its existence. Food was sometimes served on bread because there was not sufficient water to

wash the dishes. Many attempts were made to obtain water, without success. Finally the settlement turned to Prof. Leo Picard, head of the Department of Geology at the Hebrew University. Professor Picard undertook an intensive survey of the geological structure of the region. He indicated a number of points for boring. On the third attempt, after drilling to a depth of 65 meters, the water-bearing level was reached and Matzuba's water problem was solved. When the arid land in many parts of Palestine was irrigated with water discovered in these hidden underground reservoirs, the country's crops were increased several times over.

The scientists of the Hebrew University have made important contributions to the study of food fish, and they have rescued the industry in Palestine through the discovery of a formula which kills a common Palestinian micro-organism which had threatened the country's inland fishery. They also have made several contributions to native manufacture in Palestine. Findings have included plastics, chemicals, drugs and building materials.

—by EPHRAIM GOLDMAN,
through J.T.A.

THE spiritual adventure of Hasidism is far from ended. It survived attack and opposition with remarkable resiliency. The forces marshalled against it proved powerless to weaken its hold and influence, much less destroy them. It triumphed when it might have died, prevailed when it might have succumbed, grew, spread and developed when many another movement less deeply rooted in the hearts of its followers might have disappeared. The impact of two World Wars destroyed many a famous Hasidic dynasty, slew its sons and adherents or sent them into exile, but its faith lives, and in this country it is beginning to assume a new significance.

The core of the Hasidic teachings—that God is to be worshipped with fervor and holy ecstasy, and that sparks of the divine glimmer in all beings and in all things—is a reality that cannot be destroyed with the destruction of the mother-home—Europe—where Hasidism was born and exerted its greatest influence. Men inspired by its teachings taught them to their children, spread them among their friends, and wrote them down in books so that the future might be fashioned by them. When the old continent proved no longer tenable for Jews and Judaism, Hasidism crossed the ocean, found a friendly reception in this country, gained followers, established institutions, and is in the eve of becoming one of the leading religious and cultural movements in our midst.

There is a vast Hasidic literature, almost rivalling in extent and volume that of Rabbinism—although the latter is several centuries older—but until recently little of it was available to English readers. Most of this literature is in Hebrew and Yiddish, and what appeared in European languages, primarily German and Russian, was slow to be translated into English. It confers little credit upon the Jews of America that with the widening popularity and influence of Hasidism, such major histories as those by Horodezky, Kahana, and Dubnow are still to be made accessible to the American Jewish reading public. Something of the essence and spirit of Hasidism was caught in such books as “The Golden Mountain, the Hasidic Anthology,” and “The Romance of Hassidism,” to mention but a few of the recent leading works on the

An Appraisal of Prof. Buber's Work on His 70th Birthday

MARTIN BUBER—PIONEER OF HASIDISM

By JACOB S. MINKIN

subject, but they do not tell the full story of this strange mystical movement with its scholars, thinkers, saints and poets, which, arising some two hundred years ago in a remote and obscure corner of Eastern Europe, quickly became the religious faith of millions of Jews over almost all the world.

But besides this written record of Hasidism, there is an oral tradition which reveals the fervor and passion of the Hasidic faith perhaps better than any of its authenticated histories. I have reference to the tales and legends circulated about the zaddikim, the Hasidic holy men, their wisdom and piety, their anecdotes and conversations, the quaint stories and table-talk on private and public occasions, which were carefully noted down and preserved by their adoring disciples. A steady stream of sacred and worldly knowledge flowed from the lips of the foremost Hasidic teachers, shrewd observations upon almost all things, but which they rarely put down in writing themselves. They were not addicted to writing; they conveyed their instruction by word of mouth. Many of them, indeed, lacked literary skill. The force and beauty of their utterances would have been lost to posterity were it not for the fact that from generation to generation they were repeated as a holy exercise from mouth to mouth till, in the end, they were collected and written down. These stories and legends—a kind of Jewish fairy tale—were not only piously read and studied but were thought and pondered over for their hidden meaning and deeper significance.

Martin Buber, foremost Jewish philosopher and mystic, and professor of Jewish Social Philosophy at the Hebrew University in Jerusalem, is the undisputed master of this legendary form of Hasidic literature. He is more than master Jewish folklorist. He is the illustrious master of Hasidism, which he was the first to reveal to Western Europe at a time when the

movement was regarded as being synonymous with ignorance and superstition, a dark, benighted cult to be disdained and shunned by the so-called educated and enlightened. It was not long after Heinrich Graetz had passed his judgment upon the new sect as a “daughter of darkness born in gloom,” and from the master historian's verdict there was no chance of an appeal.

But Martin Buber persisted with the love and devotion of an enthusiast, and what he discovered was as surprising to himself as it was amazing to thousands when he made the record of his findings known to the world. For hundreds of years the Jewish folk-genius lay dormant. There was no lack of fantasy among Jews, but the circumstances of their history forced it to remain idle. A people of such harsh fate had no time for myth-making. The Jews needed the stronger diet of law and statute to make them survive. There are incomparable legends and parables in the Bible and Talmud, but it was not for these things that Jews pored over their pages for hundreds of years with such martyr-like tenacity. But here, in the Hasidic folk-tales, Martin Buber discovered the epic saga of his people come to life again—heroic lives, legendary figures, saintly careers suffused with the fabled wealth of fables and stories to satisfy the most fantastic imagination!

Professor Buber's researches in Hasidic lore proved epoch-making. His work culminated in a series of volumes which drew upon them the attention of cultured Europe. He may be said to have brought into being a literature theretofore unsuspected by the world. A philosophy of religion and life preached and practiced by men held in slight esteem, had come into existence. Buber's influence on contemporary Jewish life was

enormous. He became the spirit of Hasidism incarnate. Encouraged by his success, many other writers took up the adventure. He was no longer alone. Books on Hasidism multiplied. Whole libraries came into being. But for students of Hasidism, Buber's works remained classics.

But although his work was revolutionary, breaking new ground and creating new horizons, his books, written in German, were but little known to the lay English readers. His shining portraits of the Hasidic masters—Rabbi Israel Baal Shem Tov, Rabbi Nahman Bratzlav, the Great Maggid, etc.—who adumbrated the hidden light of the new faith, remained undisclosed treasures to those who did not understand the language in which they were written. The first glimpse of his work in the legendary lore of Hasidism came to English readers in the volume "Jewish Mysticism and Legends of Baalshem," published in England some years ago, followed by "For the Sake of Heaven," issued by the Jewish Publication Society of America, and now happily succeeded by "Tales of the Hasidism," produced by Schocken Books.

Martin Buber is the philosopher and poet of Hasidism. He is also its greatest creative artist. He works with skill and imagination, and the Hasidic tales he retells are perhaps the best illustration of his art as a story-teller. He does not attempt to make his stories more colorful or attractive by touching them up. He lets their light shine in their own simple, original form, just as they came from the mouths of the Hasidim who related them. The zaddikim around whom the stories revolve are real men, not images conceived by their worshippers' imagination. We look into their faces, we hear their voices, we listen to their conversation, we catch something of the ardor and fervor of their faith, that naive and simple faith not much above the level of the men and women who crowded about them.

The zaddik, the leader of the Hasidic community, who is both the hero and the teller of the tales, appears in Buber's book as he actually was, or as the Hasidim conceived him to have been—the bearer of religious fervor, and exalted joy, the helper and healer of both body and soul. He stands high in the Hasidic hierarchy. His personality is more im-

portant than his doctrine, his mere being more effective than anything he preaches or teaches. He need not be a scholar or a sage; all that is necessary is to have his soul fixed on the divine goal and never falter in His service. When the Baal Shem inquired about a man and was told that he was a great scholar, his remark was, "I envy him his scholarship. But what am I to do? I have no time because I have to serve my Maker."

The zaddikim did not always live up to the high ideal that their followers, in their ecstasy, had set up for them. Indeed, a good many of them were worldly men, lived lavish and selfish lives and debased the teachings of their master. But one must remember that it is with the early masters of Hasidism that Buber's book is dealing, the heroic period of the sect of which even so discerning a judge as Gershom Scholem wrote in his "Major Trends in Jewish Mysticism." "The incredible intensity of creative religious feeling which manifested itself in Hasidism between 1750 and 1800, produced a wealth of truly religious types which, as far as one can judge, surpassed even the harvest of the classical period of Safed."

Story-telling is an essential feature of the Hasidic life. It is both a social diversion and a religious exercise. The Hasid-

NEW-TYPE BEST-SELLER

THE Jew in literature has become big business. For when Harper's presents its annual \$10,000 prize to a novel about Jews and Jewish life ("Wasteland"), it is a recognition of the tremendous importance of the Jew in America.

Sholem Asch's "East River" outsold every other book in America within three weeks of its publication.

Laura Hobson's "Gentleman's Agreement," reached a sale of over 100,000 copies within a month of publication and is still a top seller. More: it is being made into a movie, which means that its message will reach millions more. Asch's book, too, is being Hollywoodized.

It is important that Rabbi Liebman's "Peace of Mind" has sold so well. For all of 1946 and half of 1947 the slim volume sold like "Gone With the Wind." It is phenomenal that the preachings of a rabbi should enjoy such success.

dim listen to the tales of the "wonders" of their Rebbe with the pious feeling and devotion that their opponents, the mitnagdim, bestow upon a learned talmudic discourse. They are part of their tense emotional life. They are also part of the Hasidic method of reaching the masses and influencing them. The Baal Shem divined the use and power of the story when, meeting the surprise of a disciple who remarked upon his frequent recourse to folk-tales, he admonished him, "Store in your memory the common tales I narrate to you as well as the teachings which seem to you so profound. In your work among the people they will prove equally useful." And a later Hasidic worthy was wont to say, "There are two ways of influencing men for good. One is by sermons of serious and profound character, when the hearers are of high intelligence. The other is by sermons of a light nature, interpolated with stories, tales and parables, when the hearers are ordinary men and women of little learning."

But anxious as to the Hasidim were to reach the level of the common folks, the stories repeated about them never descend to mere idle chatter. As a rule, they are tales and maxims of high religious and ethical import. Thus, while the "Tales of the Hasidim" is a story-book of the zaddikim, a mirror of their personal and family lives, the thoughtful reader will find reflected in the stories the basic tenets of the Hasidic faith, its range of thought and action, its hopes and goals, its religious and world outlook, and the things that made Hasidism such revolutionary influence in Jewish life. What would take pages to describe or expound, is often expressed in a terse sentence, a pithy saying or a telling anecdote. What, for instance, could illustrate better the high value Hasidism sets upon one's personality than Zusya's remark before his death? "In the world to come," he said, "they will not ask me: 'Why were you not Moses?' They will ask me: 'Why were you not Zusya?'"

The "inner grace," Hasidism teaches is not attained by beginning with one's ego, but by subordinating the "I" to the only I, which is God. Thus Rabbi Aaron, of Karlin, acted in the typical Hasidic tradition when he refused to admit a friend who came to see him because his

answer was "I" when the Rabbi asked who was knocking on the window. "Who dares call himself 'I' as befits only God himself?" An early talmudic teacher taught, "Be not like slaves who serve the master for the sake of reward," but Israel Baal Shem's selfless love of God burst all bonds when he exclaimed, "If I love God, what need have I of a future world?" It was in the same high Hasidic tradition that Shneur Zalman, a disciple of the Great Maggid, interrupted his prayers and proclaimed ecstatically, "I do not want your paradise. I do not want your other world. I want you, and you only."

What more abstract words about the Hasidic doctrine of prayer—regarded as a stupendous adventure with unpredictable outcome—are there than this story told about Reb Shelomo of Karlin: When someone asked the holy man to visit him the next day, his answer was: "How can you ask me to make such promise? This evening I must pray and recite 'Hear, O Israel! And when it is day, the great morning prayer is spacing through all the worlds, and finally, when I fall on my face (in the prayer known as *tabnun*), my soul leans over the rim of life. Perhaps I shall not die this time, but how can I promise to do something at a time after prayer?"

Hasidism is a redemptive religion. It teaches how to lift man from the mire of the Evil Urge and re-establish his connection with his original root, which is the divine within him. Said Rabbi Shelomo: "If you want to raise a man from mud and filth, do not think it is enough to keep standing on top and reaching down to him a helping hand. You must go all the way down yourself, down into mud and filth." It is also a universalistic creed in its love of all men, friend or foe, saint or sinner. "Pray for your enemies," Rabbi Mikhail commanded his sons, "... this is, indeed, the service of God." Rabbi Pinhas bade his Hasidim, "We should pray for the wicked in the world; we should love them too. While we do not pray like this, while we do not love like this, the Messiah will not come."

The motif of Hasidism, as it shines forth in the "Tales of the Hasidim," is to live and worship God with a glad and holy ecstasy. It is not a pessimistic religion, not the creed of the anchorite.

It frowns upon asceticism; it rebukes austerity; it laughs to scorn depression. It knows no greater temptation to sin than despondency. Men came to the zaddik not for penance or castigation, but to make their hearts lighter by his gift of spiritual elation. "How strange," said the "Seer" of Lublin, "people come to me weighed with melancholy, and when they leave, their spirit is lighter." The zaddik knew the sorrows of his Hasidim; they came to him on all occasions. But by setting their souls in the right direction, and by joining his prayer to their prayers, he gave them courage, hope, and power to master their difficulties.

There is no ascetic remoteness from the world in Hasidism such as is common to so many a mystical religion. It does not preach a doctrine of repression, but fulfillment. It does not say, Ye shall deny yourselves, stifle your desires, curb your wishes, smother your appetites. But, as Buber so admirably phrased it, it says, "seize them and bind them to God... let them work at holy work, and rest a holy rest in God." There is nothing that the exalted saints of the Hasidic sect castigated more with subtle good humor than the mortification of the flesh in the name of religion. To the maggid of Kosnitz came a man who—in order to mortify himself—wore nothing but a sack on his bare body and fasted from one Sabbath to the next. The maggid said to him, "Do you think the Evil Urge is keeping away from you? He is tricking you in that sack." Another zaddik is reported to have said, "A Jew, perchance, may recite a psalm with such fervor as to bring heaven much nearer than if he spent all his life in fasting." The ancient Jewish condemnation of self-repression spoke through the saintly Berdichever when he said, "The custom of self-infliction is nought but a ruse of Satan to darken one's brain, and has nothing in common with true piety." It is reported of no less a man than Rabbi Aaron of Karlin, who was always given to ecstasy, that in his youth he was fond of wearing fine clothes and went driving daily in a carriage.

"Tales of the Hasidim" reflects the folk genius of Hasidism. It mirrors the impassioned tempo of the men who told these narratives, — their piety, ardor,

THOUGHT

WE gaze at darkness, at a wrathful world
Of various shapes—some sullen, sordid,
bold;

We see the infamies of men unfurled
Where vipers fester in an old-world mold.

We clutch at stars,
We pierce the heavy night,
We break the bars—
Induce the eagle's flight.

THE VICTIM RABBI

HIS mind held under bewildered soil
Will lift the mole and layered rock;
Will bring the banner of his toil
Above the carbon shock.

He meets a glacier in his path
But avalanches light,
And mitigates a righteous wrath
Beneath the raucous night

ORIAN DE PLEDGE

ecstasy and fantasy. The stories of what the Hasidim saw or heard in private conversation or in public addresses, is the authentic record of a great religious movement which shaped and influenced thousands of fervent human lives. By recasting these stories and legends and presenting them to the world in fine literary form, Martin Buber has done more than make a significant contribution to the literature of a people which threatened to become dull and prosaic. With unusual skill and insight, he succeeded in recreating the world of Hasidism for us—that unique and extraordinary world with its pathos and humor, with its crudeness and beauty which, though twice destroyed, has proven strong and vital enough to survive, and to even dream of new conquests.

In the preface to his "Tales of the Hasidim," Professor Buber, shortly to celebrate his seventieth birthday, states this his book contains but one-tenth of the material he had collected. It is to be hoped that this is a sort of notice to the Jewish reading public that more volumes are to follow, for the present book covers but the first fifty years of Hasidic legendary lore. When the full story is told we shall have the almost incredible revelation of men and a movement unique in the religious history of the world.

THE Festival of Sukkoth, or the Feast of Tabernacles, falls on the fifteenth day of Tishre, and is known under several names. It is called *Chag ha Osim* or the Festival of Ingathering. After all the produce was gathered, the farmer was assured of sustenance for himself and his family. He felt happy and grateful to God, and expressed his gratitude by observing the feast. Like Passover and Shavuoth, Sukkoth was a pilgrimage festival. Pilgrims flocked to Jerusalem from all parts of Palestine. Upon their arrival, they gathered before the gates of the city. With the exclamation, "Arise ye, and let us go up to Zion, to the House of our God," the pilgrims set out to the Temple. Representatives of the city were there to greet them. The streets were covered with green branches and fruits. All were happy and jovial, expressing the wish that the time might come when nations would go year after year to worship God in Jerusalem and observe the Feast of Tabernacle.

On the morning of the first day of the festival, the pilgrims gathered at the Temple and from there they went in a procession to the spring of Shiloah. There they observed the ceremony of libation of the water drawn from the spring.

The historical significance of the festival as the *Hag HaSukkot*, or Feast of Booths, is mentioned in the Book of Leviticus. There we read: "Ye shall dwell in booths seven days: all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." This passage thus sets forth the historical significance of the Feast and the aspect of it which is embodied in its name, the Feast of Tabernacles.

The Rabbis differ as to the actual meaning of the word Sukkoth, or Booths. Some accept the literal meaning of the word. They hold that the Israelites actually dwelt in booths during their sojourn in the wilderness. Others maintain that the word Sukkoth is a poetical expression for the pillar of cloud which accompanied the tribes on their desert journey. It was, according to their opinion, a visible sign, not only of God's presence, but of His protecting care.

There is no definite description given

ABOUT THE SUKKOTH HOLIDAYS

By L. S.

in the Bible of the manner in which the Sukkoth were built. The only reference found in the Bible to the actual construction is in connection with the religious reforms introduced by Ezra and Nehemiah. They issued a proclamation to the people as follows: "Go forth unto the mount and fetch olive branches, and branches of wild olive, and myrtle branches, and branches of thick tree, to make booths, as it is written. . . . So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the House of God, and in the broad place of the Gate of Ephraim."

It is also related that the ceremony of building the Sukkoth was observed by the Jews who returned from the Babylonian exile, and the festival was celebrated in the manner unknown to Israel since the days of Joshua. The Jewish philosopher, Philo, gave a new interpretation to the meaning of the Sukkah. He said that it was erected to bring evidence of misfortune at a time of good fortune, and as a reminder of poverty to the wealthy Jews.

In later years the building of the Sukkah was regarded obligatory. It was looked forward to with pleasurable anticipation by young and old. The actual building of the Sukkah commenced on the night after Yom Kippur, and was continued during the days preceding the festival. While many Sukkoth were built individually, some neighbors joined forces and erected one spacious Sukkah, in which several families ate together.

The Rabbis attach great significance to the dwelling in the Sukkah. They say that the Sukkah is designed to warn us that a man must not put his trust in the size, strength or beauty of his house, ye, though it be filled with all precious things; nor must he rely upon the help of any human being, even though he be a mighty ruler. "But let him put his trust in the great God whose word called the universe into being, for He alone is mighty, and His promises alone are sure."

The Sukkah should be of convenient

size and should have four walls. Great importance is attached to the roofing. The roof must consist of branches of trees sparsely spread over so that the stars may be seen through them. This covering is intended to indicate the ephemeral nature of the Sukkah and thereby emphasize its symbolic significance.

The original nature of the festival as a thanksgiving day for the blessing of the harvest is preserved in the ceremony of taking four species of vegetation as prescribed in the book of Leviticus: "And ye shall take you on the first day the fruit of goodly trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days." Tradition identifies the "fruit of goodly trees" with the esrog, or citron, and the "boughs of the thick trees" with the Hadas, or Myrtle, the palm branch indicates the Lulav, and the willows of the brook are known as the Aravot. These four species are to serve as symbols of the entire realm of vegetation with which God blessed the world. The Rabbis give the following explanation of the meaning of these species. The citron symbolize those Jews who have a knowledge of the Torah and do good deeds; the palm branch represents the Jews who know the Torah and do no good deeds; the myrtle represents those who do good deeds and have no knowledge of the Torah, and the willow represents the Jews who neither know the Torah nor do good deeds. However, by being combined, all are accorded God's favor. The union of all the elements in the nation tied together gives strength and permanence to Jewish ideals and secure national solidarity.

The four species are used during the services on the Festival of Sukkoth. The Lulav, to which are attached three twigs of myrtle and two willow branches is held in the right hand and the Esrog in the left, and appropriate blessings are pro-

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IN Palestine the Arabs are and will be our neighbors for centuries to come, and perhaps our fellow citizens. It is well to know them not only in their economic and political relationships but in the spiritual domain. We can understand the soul of the Arab best by examining his Moslem Bible, the *Al Koran*, and what it took from Judaism.

Muhammed's *Al Koran* is, without question, greatly indebted to Judaism. It is fair to say that without Judaism there would have been no Koran. The famous orientalist, Margoliuth, is our authority for the assertion that Islam is based on Judaism "partially understood." Muhammed's wife, Chadizah, and other intimates of his household, are said to have been well acquainted with the doctrines and sacred books of the Jews. It is significant that the formula which is the key slogan of every one of the Koran's "Suras," namely, "In the name of God, the Compassionate, the Merciful," is traced by a Christian scholar, the Rev. J. M. Bodwell, English translator of the Koran from the Arabic, to a Talmudic origin.

The Koran also owes much of its literary style to the Hebrew Scriptures. Many of the Suras are strikingly reminiscent of the Psalter, of Isaiah and of Job. The examples are altogether too many to enumerate.

Even a cursory reading of the Islamic text will yield several hundred allusions to Talmudic lore, which the Arabian authors have recast in the Arabic spirit.

Let us put several of these Rabbinic-Koranic data side by side for the purpose of comparative study, and we shall get very interesting results.

The Koranic precept as to prayer savours of distinct Jewish origin. Compare Sura, Women, with "Prayer should be said standing, is forbidden to the drunken, and to the polluted, and is to be preceded by washing the hands with water or sand", in the Mishnas *Berachot* and *Eruvin*.

The Koran's allusion to Sinai is significant: "Had we set down this Koran on some mountain, thou wouldst certainly have seen it humbling itself," (Sura LIX). How close is this notion to the Rabbinic idea that Mount Sinai was chosen as the site of the Revelation on account of its lowliness?"

WHAT THE KORAN OWES TO JUDAISM

By LEON SPITZ

Jacob's death-scene is described in both documents in almost identical words:

"Were you present when Jacob was at the point of death, when he said to his sons, 'Whom will you worship when I am gone?' They said, 'We will worship thy God and the God of thy fathers, Abraham and Ishmael and Isaac, One God, and to Him are we Moslems'."

And now in *Midrash Rabba* on Genesis, par. 98: "At the time when our Father Jacob quitted this world, he summoned his twelve sons and said to them, 'Hearken to your father, Israel. Have you any doubts concerning the Holy One Blessed be He?' They said, 'Hear O Israel, our father. As there is no doubt in thy heart, so neither is there in ours. For the Lord is our God, and He is the One.'"

Note the inclusion of Ishmael in the Arabic account, and note, too, the beautiful simplicity of the Midrashic version.

The Moslem concept of the Last Judgment is also derived from the Talmud (*Tractate Rosh Hashono*): "Three books are opened on New Year's Day, one of the perfectly righteous, one of the perfectly wicked, one of the intermediates."

We should therefore not be surprised to find at the very outset of Muhammed's career a frequent mention of alms, prayer, Heaven, Hell, Judgment and similar ethical-theological concepts, when we recall that Judaism had been extensively naturalized in Arabia by the Jewish tribes which sojourned at Yathrib, and indeed throughout Arabia. In fact the Koran was largely comprised of Jewish traditions, Biblical reminiscences, and Rabbinic legends.

The Koran, likewise, musters a rather lengthy procession of Biblical personages with recurring frequency—Moses, Abraham, David, Solomon, Noah and Adam, Aaron, Miriam, and others.

The subject of the dependence of Muhammed upon his Jewish teachers or on what he had heard of the Jewish Haggadah and Jewish practices was treated for the first time almost two hundred and fifty years ago when Geiger's epoch-

making work laid the foundations for the study of the Koran in its relations to Jewish influences. Many other scholars, both Jewish and Christian, have since trod in his footsteps.

From Heinrich Graetz, the famous Jewish historian, we get the impression that earlier in his career, Muhammed still entertained the hope of converting the Arabic Jews to what he regarded as his *almost Jewish* religion, and he went out of his way to lure them into accepting Jewish usages one after another. When he noticed Jews fasting on Yom Kippur, he said, "It becomes us more than Jews to fast this day," and he established *Asbura*. For a long time he is said to have employed a Jewish scribe. He advised his disciples, "Say to the people who believe in Holy Writ, We believe in that which has been revealed to us and to you. Our God is the same as yours, and we are faithful to Him."

But when the Jews refused to join his group and when he came to realize that the Arabs would not accept customs that were alien to them, Muhammed faced about and altered the position of prayer from Jerusalem to Mecca. He discarded fasting on Ashura and replaced with Ramadhan. He proclaimed that the Torah contained allusions to his appearance as a Prophet, but that the Jews had wilfully expunged those passages.

In his most recent study in this field, in a work entitled, "The People of the Book," Dr. Samuel Rosenblatt, lecturer on Jewish History at Johns Hopkins University, states that "the Koran takes for granted the Old Testament so far as the historical data are concerned. When, however, Muhammed was confronted by occasional errors he simply asserted that he and not the Jews had the genuine version of the Bible in his possession."

One more important feature should be

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He Was An Obscure Glazier, But Immortal, for His Fame Rested on Good Deeds

THE SAINT

By SYLVAN KARCHMER

MY FIRST recollection of him takes me back to the age of ten. I was at my grandmother's—a large, elegant place, with cypress trees in a spacious lawn—and he was sitting in the dining room, at the great old brown oak table, which was used only on special occasions. He was sipping tea with my grandmother.

I remember his grayish, half-brown trim little beard and the black old dusty Homburg pushed back on his head. But most of all I remember his eyes—they were clear as a child's; they shone brightly, without a cloud in them.

A large crudely-constructed wood box, filled with glass panes and boxes of putty, was propped against the cedar cupboard. I noticed my grandmother was using her finest china cups and the silver she had brought with her from the old country many years ago.

I stood shyly in the doorway, twisting my legs and listening to his strange talk. "Happy as a bird," he said, and it seemed to me he chirruped the words. He spoke in a language that was neither English nor Yiddish, but by some strange alchemy, a mixture of both, and anyone who listened to his speech could comprehend him.

What a funny little man he was. He sucked the hot tea through a lump of sugar held between his teeth and he kept his hat on. He was talking rapidly. Occasionally he would stop and stroke his beard and look thoughtfully at my grandmother.

She listened to him with a rapt expression on her face. After he had finished his refreshments, he came outside, and with his simple tools replaced the window pane my brother and I had broken the day before when our ball smashed the glass.

When he had completed the job, my grandmother came outside and handed him a bill—a crisp bill of a large denomination.

"Of course it is too much," he said with a little shrug of his frail shoulders, "but be assured, it shall go for good deeds."

"That I do not fear," said my grandmother. "Do with it what is necessary. Only perhaps some of it you should use to buy yourself a new coat." She pointed to the one he was wearing; the pockets sagged with books and the implements of

his trade. In front there was a conspicuous rip and putty stains all over it.

They both laughed and he placed his hand on my head and mumbled what I knew was a prayer.

"In truth," whispered my grandmother, after he had left us, "May his blessing follow you in life."

"But, grandmother," I wondered, "you do not invite the chicken man to sit at your dining room table, nor even Mr. Brack, who collects your charity boxes."

"Ah," said my grandmother, "None of them can equal Mr. Schonenman. That is why he is due great respect, for he is a saint among us."

Our paths did not often cross—Mr. Schonenman's and mine. I grew up and saw him only occasionally tripping down the street, carrying the large awkward box. He was always in a hurry. If anything, his coat grew shabbier and his beard whiter.

One afternoon many years later I sat on a board of the local Jewish Federation. The annual drive was in progress. Our particular committee was checking contributors' pledges. Few, if any, had given what initially was expected of them. We were all considerably disheartened by the results. The chairman was scanning the cards. Suddenly he picked up one. Pinned to the card were some greasy, creased bills. He counted the money—"twenty-five dollars," he said and studied the name. "Schoenenman," he said. "Who is he. We don't have his name on our subscribers' list."

Before I could speak up, the rabbi of one of the smaller congregations said, "Why yes, he is an old man who repairs window panes. He spends all his time working for the poor. Schonenman . . . ah yes," he continued, shaking his head, "truly a noble man in Israel."

I looked up, surprised, remembering my grandmother's words—"A saint among us."

The next time I saw him hurrying down the street, I pulled the car over to

the curb and called out to him, "Let me take you where you have to go."

"Ah," he said, and his face flushed with pleasure. "It is a great distance." He sighed, as he rested himself on the seat beside me. "And we must hurry. There will be rain."

Sure enough, the clouds were gathering overhead. "Yesterday I should have come, but it was far and I was weary. May God not punish me for neglecting," he said.

There was a sad, pained expression in his clear-cut eyes.

I glanced at him out of the corner of my eyes. He seemed so frail and tiny—and so tired. "Let's stop for refreshments," I said. "Mr. Schonenman, a glass of milk will do you good."

He raised a protesting hand. "Please, if only you will hurry," he said. And he directed me to the stop. It was in a shabby neighborhood, the house itself was unpainted, scarcely more decent than a mere shack. Children of various ages played in the yard, in the face of the threatening rain.

"There," he pointed, and I saw the brown paper unskillfully pasted over the open window, to keep out the rain.

I said, "The Federation should help people like this."

He gave me a short, mildly-reproving glance, as you might give a child who asked you an obvious question. "They are *goyim*," he said simply. "The mother works as a cleaner in a building downtown. Now if you will please. . ."

He indicated the box he carried and I handed him what he needed to replace the pane. He worked rapidly, as he did everything, but I could see it was an exhausting job; and though I could not spare the time, I got out of the car and helped him. I was awkward and my fingers were all thumbs, but I lifted the heavy pane and held it while he applied the putty to keep it in place. It was a stout durable glass; it would keep out the rain.

"There will be warmth for the children," he said, with satisfaction in his voice.

Large drops of rain spattered upon us. The children, who had watched us work, ran into the house. They touched the glass with their grimy fingers and admired it. We put the tools back into the car. And as I waited before starting the car, he turned to me. "Nu?" he asked. "You are ready?"

"But your pay?" I insisted. "Aren't you going to wait till the lady comes in to pay you?"

He shrugged and in his brightly-illuminated eyes I read his answer, even before he spoke. "Not here for money," he said in a gentle voice, closing the door against the rain.

I saw him only once again.

I was in the Reserve Corps and I had been called to active service. It was the day I was on my way to the Union Station, to depart for the army. My family—wife, my children—were crowded in the car with me. Our hearts were heavy at the prospect of the approaching separation. "Look," I called, "there's Mr. Schonenman."

He was bent entirely now—his coat shabby, as before, his pockets sagging. The tool box he carried was small, but even this, I noticed, was too much for him. His beard was silvery white now; it glistened in the morning sunlight. Only his eyes were unchanged. They shone with a beautiful vigorous luster.

"Goodbye," I said, "Goodbye, Mr. Schonenman. Give me your blessing."

He bade me farewell and blessed me. "No harm shall befall you," he said. "God goes with you. Return to do good deeds."

And then reaching in his pocket, he pulled out two silver coins. These he pressed into my hand. "One you shall spend—and the other you shall always keep with you. When you return from war, multiply it and return it to me—and I shall give what you have brought to the needy . . . and thereby God shall watch over you, and bring you safely back."

Picking up the box, he tripped down the street, his tired, frail legs carrying him away to his acts of mercy.

His blessing followed me. I was fortunate in the army. After my months of training, I was assigned to the head-

quarters of an important general. With his staff I sailed for London, and in the fall of 1942 landed in Algiers, North Africa. Later our general became supreme allied commander. His was absolute power over many millions of men; and his decisions affected not only their well-being and fortunes, but the lives and happiness of their mothers and wives and children.

One day a favorite general of his called on him at headquarters. This visiting general was a vigorous, robust figure. A famous warrior in his own right, he was known to his men and to millions of Americans as "Old Blood and Guts," and he commanded an army of mighty armor that time and again had struck terror into the heart of the enemy. In his magnificent uniform, ribbons and honors pinned to his tunic, his steel helmet shellacked so brightly it glittered with the brilliance of gold in the sunshine, no man could look upon his countenance without averting his face—he towered over his subordinates.

Members of the two staffs stood at a respectful distance while these two titans of war conferred; their faces ponderous and stern with the decisions they were making. As they talked, I could see—how at their command—the heavy trucks, the weapons carrier, the armored tanks would start moving over the highway . . . I could see the bombers and fighter planes taking off into the skies . . . I could see the bombs being dropped—and fire and steel raining over the countryside.

When the visiting general strolled past us to step into his waiting car, I saluted him smartly, but my knees were trembling. My eyes met his gaze and for a moment I peered deep in his own; they were cloudy and troubled. There was no great depth in them—only murky reflections of his immense power and grandiose dreams.

Then came a joyous day, when my family met me at the Union Station. Our separation had ended!—and I was home again.

One evening, shortly after my return, my ten-year-old son skated out to meet me on the front walk when I came home from the office.

"Don't be angry," he pleaded. "We were playing ball and we broke a window pane."

I looked at him and suddenly I remembered the coin Mr. Schonenman had given me. "No, I shall not scold you. You have made me remember something. I should have gone as soon as I returned."

The next afternoon, taking my son with me, I went in search of Mr. Schonenman. They told me he had died during my absence. We drove out to the cemetery, and where a simple stone covered his grave, I stood with my boy. I could not return his coin, but I could follow his advice and multiply it for the needy.

The caretaker, an old man wearing a faded pair of overalls, who was tending a rose bush nearby, approached us. He pointed to the grave. "Are you his son?" he asked me. I shook my head. "Many come here," he continued. "They stand here as you stand here. Among your people he must have been a great man." In accordance with his own religious tenets, he took off his hat and stood by my side.

So others come too, I thought. And I was glad he was not forgotten.

"He was very kind to the poor," said the old man. "All of them speak of his generosity. He must have been one of your leaders."

As he spoke, I saw Mr. Schonenman's frail figure before me.

And then a strange thing happened. I found myself speaking aloud. The vision of "Old Blood and Guts" flashed through my mind. "He was one of our generals," I said softly, pointing to the stone. I was not talking to the old caretaker, but to my son, who had not known Mr. Schonenman, who had grown up in a world filled with war and force, and I was talking to myself. "Though we didn't know it, he was one of our army corps commanders."

I could see his eyes—beautifully clear and fresh as a child's, and I could see his snow white beard glistening in the morning sunlight.

"But Daddy," my son's voice was full of doubt. "What kind of general was he? Did he have his picture in the papers?"

I took his hand and together we walked slowly through the iron gates. Sometimes soon I would explain to him, patiently but surely, not merely with words but with deeds, why we could never forget Mr. Schonenman.

JEWISH public opinion has become strongly divided on the issue of the resistance movement in Palestine. Leaders have taken sides and organizations have adopted resolutions in support of the Hagana or the Irgun Zvai Leumi. To clarify the matter and to enlighten public opinion, the *Jewish Morning Journal* published a series of articles on the subject, written by prominent journalists and leaders to present both sides of the case.

All contributors agree that Great Britain betrayed the Jewish cause. Britain declared war against the Jews, writes Louis Segall. The British Labor Party betrayed all principles which it originally propagated. The Churchill-Eden government, he says, likewise refused to use its influence and abolish the White Paper. Isaac Zar, a strong proponent of the Irgun, is even more outspoken. Britain is our arch-enemy, he states, and is ever ready to betray us and uses all its propaganda machinery to mislead the civilized world. As long as our Jewish leaders will believe that England will eventually change her tactics and accept the Jewish people as an equal partner, we will achieve nothing. Mr. Zar believes that we can win the world to our side by making it clear that England is our enemy and that we want her out of Palestine. He contends that by doing that we will win to our side those countries that have had grievances against Britain and have been so far only passive observers. We must rid ourselves, he declares, of our Galuth psychology—of fear and respect for the mighty. We must consider ourselves as equals, not subjects, and not be contented with protest meetings and protest resolutions. We must apply stronger methods to win that equality and respect.

All writers of the symposium agree that a Jewish state must be established. The Zionist Actions Committee, says Daniel Frisch, demands international support to facilitate the establishment of a Jewish State. The Zionist Organization asserts that Britain did not fulfill her obligations in facilitating immigration and economic rehabilitation. It feels that the time has come when Britain should turn that task over to the Jewish Agency and give it a free hand in the matter. To accomplish the above aims the Jews must be firm and resist all encroach-

DEBATE ON JEWISH RESISTANCE

ABSTRACT OF A SYMPOSIUM PUBLISHED BY
THE "JEWISH MORNING JOURNAL"

By LEO SHPALL

ments, and enactments imposed by Great Britain. This is the policy of the Zionist Organization as outlined by Daniel Frisch, and this is the consensus of all the contributors to the symposium.

All contributors, too, with the exception of Isaac Zar, side with the Hagana and praise its activities. They criticize the methods employed by the Irgun and caution the Jews against some of the misleading information circulated in this country.

Louis Segall points out that the glorification of the terroristic acts of the Irgun caused disunity in American Jewish ranks. That the Young Israel officially endorsed the Irgun, and that the Zionist Organization of America was forced to permit a debate on the resolution condemning the terror in Palestine, point to the fact that we are faced with a serious situation which may cause a split within the Jewish groups. Can we really pursue a policy of aggression? Asks Mr. Segall? Can we wage a war against the mighty forces of Britain? The terroristic acts of the Irgun and the Stern group demoralize Jewish life in Palestine. They constitute a real danger because they refuse to submit to national discipline. We know, writes Segall, that the Irgun and the Sternists applied terroristic methods not only against the British but also the Jews. They kidnapped Jews to extort money from relatives—a method used by gangsters all over the world. We also know, writes he, that the Irgun and the Stern groups issued death penalties against Jews in Palestine under the pretext that those executed were English spies. Exploding a water-pipe which disrupts the normalcy of a country is criminal from the humane and Jewish points of view.

Similar objections to the Irgun are registered by I. L. Teller. Our aim, he writes, is not to fight their methods of warfare, because these are accepted in guerrilla warfare. We object, Mr. Teller asserts, to their refusal to abide by the will of the Yishuv. They declared the

guerrilla war without any sanction and decided upon methods not approved by the Jews in Palestine. The Irgun, writes Mr. Teller, does not represent the Yishuv.

The Hagana is the only resistance force recognized by most of the contributors. They approve of their tactics and policies, and urge widespread support. The Hagana, writes Louis Segall, kept immigration constantly flowing to Palestine. The fact that Jews were continuously brought into Palestine despite restrictions is a glorious achievement. To put it in the words of Mr. Lirik: The Saga of the illegal immigration is an unbelievable accomplishment. Suffice it to point to the heroic deeds of the passengers on the Exodus—1947 to prove the truth of this contention. The heroic resistance of the passengers is admired and praised all over the world. For this we must thank the Hagana, concludes Mr. Lirik, because it requires much greater courage to bring more Jews into Palestine than to kill British soldiers or rob Jewish banks.

The other side of the story is presented by Zar. The Irgun and Hagana, at times, worked hand in hand. They planned the bombing of the King David Hotel, they wrecked bridges in Palestine and worked together toward the common aim—the weakening of British power in Palestine. The Irgun, maintains Mr. Zar, is still continuing that work. There was a time, he writes, when the Arabs harassed the Jews with their constant attacks, and the British lashed the prisoners. The counter attacks of the Irgun stopped these atrocities. People brand the Irgunists as extremists and terrorists. But when we consider the British oppressors of the Jews we must acclaim the Irgunists as fighters for freedom. Mr. Zar blames the English people for the acts, because the people elected their criminal officials and now they do not voice any disapproval.

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NEWS OF THE MONTH

THE Zionist movement must face the fact that despite the United Nations' desire to find a prompt solution to the Palestine problem, a final decision may be postponed for a long time, Moshe Shertok, political chief of the Jewish Agency, told the Zionist Actions Committee, meeting in Zurich, Switzerland.

Dr. Abba Hillel Silver, head of the Agency section in the United States, revealed that President Truman promised to maintain his friendly attitude towards Zionism. Silver said that there was no reason for pessimism concerning the stand the U. S. will take on the U.N. Palestine Committee recommendations, adding that the State Department will not support an anti-Zionist policy. He cautioned, however, that Zionists cannot take for granted U. S. support of their aims and efforts.

Declaring that the United States has become the principal battleground in the "fight for the freedom of Israel," the American Zionist leader urged formulation of a program to combat British anti-Zionist propaganda in the U. S., which, he said, was strengthened by the hanging of two British soldiers by the Irgun. He asserted that American Jews favor a militant policy, including a possible boycott of British goods. They support active resistance to the present British policy not only through unauthorized immigration and fasts, but by Jewish statesmanship aimed at uniting all resistance forces in Palestine under national discipline. Silver deplored the divisions in Zionist ranks in the present crisis and assailed dissident groups in America, who, he said, create confusion in the public mind.

The problem of the dissidents precipitated an angry exchange between David Ben Gurion, Laborite chairman of the Zionist executive, and Isaac Greenbaum, a member of the executive and General Zionist leader. In a two-hour impassioned address, delivered shortly after he arrived in Zurich, Ben Gurion demanded a merciless fight on the dissident groups by all means. Those refusing to back

this stand should be thrown out of the movement, he urged.

Replying, Gruenbaum said that although he was also against terror, this was not the time to provoke civil war. He challenged Ben Gurion's status, charging that he did not speak for the executive. Accusing Ben Gurion of "throwing oil on the fire," Gruenbaum said bitterly: "I will never assist in a pact between

Bevin and Ben Gurion against (Mena-chem) Beigin." (Beigin is commander of the Irgun.) He threatened to resign from the executive of the Jewish Agency if the Actions Committee does not support his position.

Shertok interrupted at this point to state that Ben Gurion had spoken immediately after his arrival here, without having had an opportunity to discuss the question of terrorism with the executive. Speaking last night, Shertok attacked terror as the greatest danger to the Yishuv. He demanded a "real fight" against the Bergson groups in the United States.

U. N. REPORT ADVOCATING PARTITION OF PALESTINE

FIFTEEN minutes before its September 1 deadline, the United Nations Special Committee on Palestine completed its recommendations to the General Assembly, urging, in a majority report, that Palestine be partitioned into Jewish and Arab states within two years and that 150,000 Jews be admitted in the interim period before independence is made final. A three-delegate minority report urged a federal state with semi-autonomous Jewish and Arab areas.

An official summary of the report—the full text of which runs to 70,000 words—follows:

Apart from specific plans as to the constitution of the future government and territorial provisions, matters on which a majority and a minority proposal are submitted, the committee forwards to the General Assembly the following eleven unanimous recommendations:

1. The mandate for Palestine shall be terminated at the earliest practicable date.
2. Independence shall be granted in Palestine at the earliest practicable date.
3. There shall be a transitional period preceding the granting of independence which shall be as short as possible, consistent with the achievement of the conditions essential to independence.
4. During the transitional period the authority entrusted with administering Palestine and preparing it for independence shall be responsible to the United Nations.
5. With regard to religious interest and the holy places: In whatever solution may be

adopted, the sacred character of the holy places shall be preserved and access to the holy places shall be insured in accordance with existing rights. The present rights of the several religious communities shall not be impaired or denied. An adequate system for the impartial settlement of religious disputes shall be devised. Specific stipulations regarding these matters shall be inserted in the constitution or constitutions of any independent Palestinian state or states which may be created.

6. The General Assembly should undertake immediately the initiation and execution of an international arrangement whereby the problem of the distressed European Jews, of whom approximately 250,000 are in assembly centers, will be dealt with as a matter of extreme urgency for the alleviation of their plight and of the Palestine problem.

7. It shall be a prior condition to the granting of independence that the political structure of the new state or states, including its constitution or other fundamental law, shall be basically democratic, i.e., representative in character. The constitution shall contain guarantees of essential human rights and fundamental freedoms and safeguards to protect the rights and interests of minorities.

8. A prior condition to independence shall also be the incorporation in the constitution of basic principles of the Charter of the United Nations, including the obligation to settle international disputes by

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THE Synagogue Council of America, representing more than 2,400 Orthodox, Reform and Conservative rabbis, has endorsed the proposal.

☆

ANTI-SEMITISM is still deeply-rooted in Central Europe, and the remaining Jews in Germany and Austria fear "violent anti-Jewish outbreaks when Allied troops are withdrawn," John Balaban, chairman of the Chicago United Jewish Appeal, declared upon his return from a tour of Palestine and many European countries. He headed a group of Chicago Jewish leaders and businessmen on the trip.

"The surprising thing is that after two years in DP camps these people still have a burning determination to rebuild their lives," Balaban reported. Deploping the sharp curtailment of international relief programs, Balaban warned that the coming winter months "would bring greatly increased misery and hardships" to Europe's homeless Jews unless the Jews of America provided adequate funds to meet their pressing needs.

☆

THE publication of "American Jews in World War II," a two-volume work telling the story of American Jewry's part in the war effort, was announced by Frank L. Weil, president of the National Jewish Welfare Board, whose Bureau of War Records compiled the material from which the books were written.

Volume I, written by I. Kaufman, is the narrative section of the record, being a cross-section picture of the Jewish fighting man in World War II.

Volume II offers a state-by-state listing of the Jewish men and women in uniform who received citations and awards, and of those who laid down their lives in the struggle. Dr. Samuel C. Kohs, director of the Bureau, has contributed a preface to the volume, outlining the methods and techniques used to gather the statistics of Jewish participation in the American armed forces.

Among the figures developed by the Bureau and made public in "American Jews in World War II" are these: 550,000 Jews served in the armed forces of the United States; of this number, well over 10,000 died while in service. Jews in service were about three and a half per-

cent of the total armed forces of the U. S., approximating their ratio in the total population; more than 36,000 Jews received an aggregate of 61,448 decorations.

☆

THE Jewish community of Liverpool is now in its fourth week without kosher meat supplies and there is a possibility that the boycott by slaughterers on the handling of meat intended for Jewish consumption may spread to other areas.

Despite appeals from Jewish and labor circles, the slaughterers have restated their intention of not handling meat for Jews as a protest against the hanging of two British sergeants in Palestine by the Irgun. The strikers have announced that they are considering issuing a leaflet to other slaughterers urging them to emulate their action.

☆

THE Jewish Central Board of Bombay, the leading Indian Jewish organization, has pledged its allegiance to the new Indian Government. Special services were held in synagogues throughout India in behalf of the new Dominion.

The Board, which has submitted memoranda to the constituent assembly regarding the status of the Jews in the new India, reported that the Jewish community was hopeful about its future under the new regime, particularly in view of recent assurances extended by Indian leaders concerning the status of minority groups.

Leaders of the Board pointed out that the new government's gesture in inviting two of its representatives, Dr. E. Moses, formerly mayor of Bombay, and H. Cynowicz, to participate in a parade marking the independence of India, as well as inviting them to a reception tendered former Viceroy Mountbatten, was "very heartening."

☆

ZOLTAN TILDY, president of Hungary, awarded the Medal of Hungarian Liberty, 2nd Class, to three leading officers of the Budapest Jewish Community, including President Laszlo Stoekler, and the same medal, 3rd Class, to 25 other Jews, for outstanding services in connection with saving Jews of the Budapest ghetto during the Nazi occupation.

U. N. Committee Warns of Revolt in D. P. Camps

A WARNING that the Jews in the DP camps of Europe may resort to violent outbreaks this winter if nothing is done to alleviate their situation is contained in a report of the sub-committee of the United Nations Special Committee on Palestine which completed a tour of DP camps in Germany and Austria.

The DP sub-committee's findings, submitted to UNSCOP, declares that the problem of the homeless, displaced Jews of Europe is a component part of the larger problem of Palestine. The "overwhelming sentiment" found among Jews in every camp visited is in favor of going to Palestine, the report says. Not over 25 percent showed a willingness to go anywhere else, even as a last resort, and there is a virtually unanimous refusal to consider repatriation to their native lands, the report adds.

The U.N. unit says that the major reason for refusing repatriation was fear of anti-Semitism. The sub-committee states that this fear has become a mass psychosis, particularly in Eastern Europe, and must be regarded as part of the Palestine problem. Pointing out that it felt obligated to exceed its terms of reference, the unit suggests to the full committee that it consider "steps apart from immigration to Palestine" to alleviate the plight of the DP's.

The report further declares that it is impossible for the Jews to integrate themselves within the German or Austrian economies because of anti-Semitism.

Turning to the situation of the Jewish refugees in Vienna, it terms their living conditions "inconceivable" and similar to war conditions or a state of great emergency. If something is not done to supplement the aid supplied by the International Refugee Organization the situation in the assembly centers will go from bad to worse and may reach a breaking point, the report concludes.

☆

INFORMED quarters in Palestine paid little attention to the threat by Jamal Hussein to bring 20,000 illegal Arab immigrants into Palestine if the U.N. does not halt Jewish immigration. His statement was seen as a last-minute attempt to influence the deliberations of the

United Nations Special Committee on Palestine.

☆

JOSEPH WILLIAM BLUM, former commander of the Random Ghetto, was sentenced to death by a court in that city.

Blum pleaded that he was only following orders, but several Jewish survivors testified to his brutality. The presiding justice declared that as commandant of the S.S. and police in Radom, Blum was directly responsible for the death of more than 20,000 Jews.

☆

HUNDREDS of police were rushed to the Dalston district of North London when crowds shouting "We Don't Want Fascism" stormed the speaker's platform at a meeting of the anti-Semitic, pro-fascist League of Ex-Servicemen.

Police seized several of the demonstrators, but some of them were subsequently freed by their comrades.

☆

THE Displaced Persons camp at Cinacitta, near Rome, was raided by 400 Italian policemen searching for arms and members of the Irgun Zvai Leumi. No members of the Irgun were discovered, but two Chinese and two Yugoslavs were arrested for possessing guns.

☆

THE Canadian Government will authorize the admission of further groups of European displaced persons as soon as existing quotas are filled, Reconstruction Minister Howe told a press conference.

So far, he said, the admission of 10,000 DP's, exclusive of those brought to Can-

ada under the Immigration Department's "relative plan" and its "group movement plan," had been authorized by the government. More than 5,000 of them already are in Canada, and the remaining 5,000 are coming to this country in steady numbers. (Only 20 Jews were included among the recent arrivals. When the second 5,000 quota is exhausted, he said, the government will authorize the admission of another group of probably 5,000.)

☆

THE Union of Orthodox Rabbis of the U. S. and Canada and the Mizrahi Organization are hampering Agudas Israel efforts on behalf of Orthodox DP's, Jacob Rosenheim, world president of the Agudas Israel Organization, stated in a presidential message to the meeting in Marienbad, Czechoslovakia, of the group's World Executive Council. The address was read for Mr. Rosenheim, who was unable to attend the meeting because of ill health, by Rabbi E. B. Bloch of Cleveland.

Mr. Rosenheim assailed the recent agreement between the Orthodox Vaad Hatzalah and the J.D.C., which provided for assumption by the J.D.C. of the Vaad Hatzalah's relief activities in Europe. He charged that while the agreement ostensibly covered all religious groups, actually it excludes the Agudas Israel. Mr. Rosenheim called for intensified efforts to build Agudah social and educational institutions in Europe.

The Agudah president said that as far as Palestine was concerned, the organization was obliged to oppose any solution which provided for partition or a Jewish state not based on Torah principles. He declared that the Agudas Israel must demand, firstly, abolition of the White Paper restrictions and, secondly, a political regime assuring Palestine's internal unity and regulation of immigration by a non-partisan Jewish body. He sharply attacked terrorism as alien to the Divine injunction against the use of violence.

☆

THE government of Denmark was ready to offer temporary haven to the 4,400 Exodus refugees in order to prevent their disembarkation at Hamburg.

The report also said that the Danish Red Cross was prepared to supply the

Jews and Arabs Sign "Peace Treaty"

PEACE overtures between Jews and Arabs, which culminated in a formal ceremony marking the signing of a "peace treaty" between the inhabitants of adjoining areas in the Jaffa-Tel Aviv border areas, have spread to other parts of the country.

In the Tel Aviv area, where the truce sentiment is particularly strong, Arabs from the Manshieh quarter of Jaffa and Yemenite Jews from a nearby section signed a second "covenant" with a repetition of the "burying the dagger" ceremony. One of the passages of the agreement says that a "foreign hand tried to instigate the Arabs against the Jews, but only irresponsible boys responded to the instigation, while the entire population is opposed to it."

Exodus Jews with medical aid in Hamburg.

☆

VIRTUALLY every Jew in Palestine fasted to demonstrate their solidarity with the Exodus refugees en route to Germany. Cafes and places of entertainment closed down and throngs filled the synagogues where special prayers were read from the Book of Exodus and the shofar was sounded. Orthodox Jews prayed at the Wailing Wall.

The more than 15,000 deportees on Cyprus participated in the fast, according to reports from there.

Granite, Intended For Hitler Monument, May Honor Warsaw Ghetto Victims

HUGE granite blocks ordered in Sweden by Hitler for a victory monument, but never delivered to Germany, are being considered in Stockholm for shipment to Poland to be used for the construction of a monument honoring the memory of the Warsaw ghetto fighters.

Salo Fiszgrund, a member of the Jewish Socialist Bund in Poland, has arrived here to inquire into the possibility that the blocks may be available in time for the unveiling of a monument, which is expected to take place in April, 1948, the fifth anniversary of the uprising in the

Mayor Rokach Claims His Signature Used in N. Y. Ads Was Forged

ISRAEL ROKACH, Mayor of Tel Aviv, who was detained at the Latrun camp along with scores of other Jewish leaders, mostly Revisionists, asked the Jewish Telegraphic Agency, through his private secretary, to deny in his behalf that he is a Revisionist leader, as has been claimed in advertisements in New York newspapers released over his signature.

"I was never a Revisionist," his message to the J.T.A. said. "I never belonged to that party, and the signature (used in the ads) is forged."

The following is part of a striking article published in Populaire, organ of the French Socialist Party.

A REASON FOR THE TREATMENT OF THE EXODUS REFUGEES

By LEON BLUM

THE English people are accustomed to obeying the law. Abiding by the law is their motto, and no compassion or sympathy will prompt them to change their views. At such a critical moment, when the fate of so many unfortunates is at stake, English politics have assumed the character of unprecedented cruelty. It is difficult for a non-Britisher to understand such tactics. One must make a careful study of this English trait to respect the English people for it. It is in that respect that I see greatness in the British.

In these crucial days, however, our English friends must make a special effort to realize that this characteristic must be modified. The impression which the British treatment of the Exodus 1947 refugees has made upon foreign nations serves as the best reason. The refugees disregarded the authority of the British government and its regulations, which they considered unjust, and the British government replied with gruesome punishment.

Britain acted as it did in justification of its authority. The world cannot be swayed by such an explanation. The world demands justice and compassion. The world sees only a group of Jews, the living remnant of Hitler's barbarism whom the victory of the Allies did not free from the German concentration camps, and whom the English government now bars from the only place of refuge—Palestine—which their brethren have redeemed. Such an unfortunate attitude is very difficult—almost impossible—to defend or tolerate. As much as our English friends may try to defend the sanctity of the written law, one cannot conceive that in their hearts they do not feel the injustice involved.

The English began by intervening in Cyprus the illegal passengers who attempted to enter Palestine waters; later they decided to return them to the ports of embarkation.

The passengers of the Exodus 1947 were therefore brought back to France. France immediately stated that it would welcome them. The refugees refused the offer, and, with a few exceptions of sick passengers, gave the same reply: "We

thank France, but our aim is Palestine. We would rather die than leave the ship which was to bring us there." The English logic saw only one way out—to force the passengers to debark. The French government, however, refused to assist in the forced landing, or even to permit such an act to take place. Our English friends must understand that France could not sanction this. They should thank our Government for saving them from such an unbecoming deed.

A few months ago I wrote about the terror in Palestine. I maintained, and I still maintain, that part of the responsibility for the terror falls upon the British themselves, just as much as they were partly responsible for the terror of the Irish nationalists, or the English fighters for woman suffrage.

I do, however, condemn the terror without reservations. In the campaigns which the authorized Zionist bodies conduct against the Irgunists and the Sternists, I side with the former. But the passengers of the Exodus are not terrorists. They are martyrs. They would

rather perish in the struggle as their fathers, brothers, mothers and sisters of the Warsaw Ghetto perished than go back to the camps. Like the Christian martyrs of the Roman gladiatorial games, they present as their strongest weapon their belief and their determination to go to the bitter end on their road to martyrdom. If England would yield in this case, it would not lower its prestige, it would not lose its honor. On the contrary, it would gain the respect of everyone.

It is true that the problem of Palestine is still great, and this revolt will not settle it. But the problem will also not be settled through the stubbornness of the British Government and through its penal methods.

This problem is now before the United Nations. In the name of everything that is holy, I appeal to the United Nations not to place any obstacles in the way of its solution.

More Results of British Policy in Palestine

A VIGDOR ORENSTEIN, 22, of Haifa, was found unconscious near Rishon le Zion. Orenstein was discharged from jail four days ago after serving a sentence for carrying arms. He is believed to be a victim of an internal squabble among the extremists. Another young Jew, Shlomo Sharabi, 25, was found seriously wounded in an orange grove near Petach Tikvah. He said that two Arabs had assaulted him and stole 15 pounds.

There was still no information concerning the whereabouts of Moshe Rosamaim, 20, a member of the Haganah, who was abducted from his home in Givat Shmuel by 30 Irgunists.

In a broadcast, the Irgun appealed for a world-wide Jewish boycott against Britain. It also called for civil disobedience in Palestine and refusal to pay taxes. The broadcast pointed out that Britain

is in dire economic straits and can be hurt by a boycott.

☆

PALESTINE high government officials instituted, without any formal announcement, a policy of barring the Jewish newspapers and agencies from their press conferences. The Jewish Telegraphic Agency was not invited to several such conferences, and reporters from the local Jewish press have been treated similarly.

The Arab press reported that Syrian police discovered a group which had been smuggling Jews into Palestine across the Syrian border. The papers assert that the organization was headed by a woman named Rubica Costica and her assistant, Iskander Atwill. The alleged headquarters of the organization are reported to have been found in a synagogue near the Palestine border.

GREETINGS TO THE CENTER MEMBERSHIP

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MAURICE BERNHARDT,
President

MRS. PAUL BARNETT,
MRS. MORTON KLINGHOFFER,
MRS. MORRIS B. LEVINE,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. SAUL S. ABELOV, *Secretary*
MRS. BENJ. H. WISNER,
Corr. Secretary

MRS. IRA GLUCKSTEIN,
Social Secretary

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director.

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, September 14th and 15th at 6:30 o'clock, and on Monday and Tuesday mornings, September 15th and 16th at 7 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:15 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:40 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 23rd at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, September 24th at 7:00 A.M. The Yizkor service will be

held at 11:15 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Oscar Julius choir, will officiate.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, September 15th and 16th at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 23rd, at 5:30 P.M.

The services on Yom Kippur will begin Wednesday morning, September 24th at 10:00 A.M.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday School, will conduct the services. Mr. Julius Grossman, Music Director of the Center will officiate, assisted by members of the Congregation.

Sabbath Services

KINDLING of candles at 6:52 P.M.
Friday evening services at 6:00 and 7:00 P.M.

Sabbath services, Parsha "Nizabim"—"Vayelek."

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 7:20 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:30 P.M.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:40 o'clock. The Shofar will be sounded at 10:15 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah on "The Need for Faith for a Faithless Age."

Rabbi Saltzman will preach the sermon on the second day on the subject "Seeing God from Afar".

On Kol Nidre Eve, Rabbi Levinthal will speak on "Peace of Mind—Can It Be Attained."

On Yom Kippur, Rabbi Levinthal will preach on "The Twofold Task Facing the American Jew Today."

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal and Rabbi Saltzman on both days of Rosh Hashonah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium. His subject will be "Changing Human Nature."

Candle Lighting During Rosh Hashonah

CANDLES will be lit on Sunday and Monday evenings, September 14th and 15th (Rosh Hashonah) at 6:25 P.M.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 24th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

CLUB NEWS

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETs—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Manuel Saltzman.

Hebrew School News

PARENTS of new students are urged to register their children immediately in order to avoid disappointment in obtaining a place for their children. No boy will be admitted to our school as a beginner, if he shall have reached his eleventh birthday.

The following schedule of classes and teachers will prevail: Lower School: Monday and Wednesday afternoon from 3:55 to 6:00 P.M.; Sunday from 11:30 to 1:00 P.M. Class 1A-1, Mrs. Paula Weinreb; Class 1A-2, Mrs. Jean Serbin-Beder; Class 1A-3, Mr. Samuel Edelheit; Class 2A-1, Mrs. Evelyn Zusman; Class 2A-2, Mr. Yehudi Cohen; Class 2A-3, Mr. Leo Shpall.

Upper School: Tuesday and Thursday from 3:55 to 6:00 P.M., Sunday from 9:40 to 11:45 P.M. Class 3A-1, Mr. George Epstein and Mr. Murry Gabel; Class 3A-2, Mrs. Evelyn Zusman; Class 3A-3, Mrs. Jean Serbin-Beder; Class 3A-4, Mr. Murry Gabel and Mr. George Epstein; Class 4A, Mrs. Paula Weinreb; Class 5A, Mr. Samuel Edelheit and Mr. Leo Shpall; Class 6A, Mr. Leo Shpall and Mr. Samuel Edelheit. Special Class 6E, Mr. Leo Shpall on Sunday at 9:40, Mrs. Nellie Cohen, Sunday at 11:45, and Mr. Leo Shpall on Wednesday evening at 7:00 P.M.

The post-graduate class of the Hebrew School will be organized this Sunday, September 14th. The Consecration and Post Bar Mitzvah classes will be organized on Sunday, September 28th.

Regular Sunday School classes will commence on Sunday morning, September 28th, at 10 o'clock. Registration will take place in the Men's Social Room.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Monday and Tuesday, September 15th and 16th (Rosh Hashonah) and will reopen on Wednesday morning, September 17th for women at 10:00 A.M.

The department will be open for men on Tuesday, September 23rd from 1-4 P.M., and will be closed on Wednesday, September 24th (Yom Kippur); it will reopen on Thursday, September 25th for women at 10 A.M.

Yom Kippur Night Dance Opens Young Folks League Fall Season

THE Young Folks League of the Center is opening their fall season with a dance to be held in the Dining Room of our building on Wednesday night, September 24th (Yom Kippur Night), at 9 o'clock. Admission is \$1.00 per person, and is limited to *members only* upon presentation of their membership cards. This rule will definitely be enforced.

Important Announcement to All Members of the Brooklyn Jewish Center

FUNK & WAGNALLS CO.

has just issued a new
—the fourth—
printing of

DR. LEVINTHAL'S "JUDAISM"

An Analysis and an Interpretation

This book gives the answer to the important questions about the fundamental beliefs in Judaism which every intelligent Jew should want to know.

It explains the Jewish teachings of: God, Heaven and Hell, Messiah, Ritual and Ceremony, Ethics, Labor and the Laborer, Palestine, and a number of other important concepts.

"Judaism" is for old and young, for Jew and non-Jew.

A book that is a *must* for every Jewish home

A book that every Centerite should possess

Copies may be ordered directly from the Center

Mail your check for \$2.50 per copy and books will be mailed directly to your home. Checks should be made payable to Dr. Israel H. Levinthal.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMAN, MORRIS M.
Res. 2124 Union St.
Bus. Butter and Eggs
Single
Proposed by Pearl Kleiger,
Ruth Crévoshay

ADELSON, HOWARD
Res. 645 Eastern Parkway
Single
Proposed by Dr. R. Finkelstein,
Wm. Greenberg

ABRAMOWITZ, Miss PEARL RUTH
Res. 1625 President St.
Proposed by Harry Smolar,
E. E. Stashin

BERKLEY, ARNOLD
Res. 529 Kingston Ave.
Bus. Oils, 76—9th Ave.
Single
Proposed by Julius Rosenwach

CHABAROVSKY, Miss NINA
Res. 1350 Eastern Parkway

CHANIN, Miss BELLE
Res. 66 DeKoven Court
Proposed by Robt. Krampner

COHEN, PAUL J.
Res. 724 Lenox Road
Bus. Paper, 35 W. 3rd St.
Single
Proposed by Bernard Isacowitz,
Benjamin Levitt

COOPERMAN, JACOB
Res. 921 Washington Ave.
Bus. Metal Mfg., 47-10 Austel Pl.
Married
Proposed by Herman Lambert

DROSSMAN, MURRAY
Res. 1254 Union St.
Bus. Bookbinding, 64 W. 23rd St.
Married

FASTOW, SAMUEL
Res. 281 Sullivan Pl.
Bus. Lumber, 4901—2nd Ave.
Single
Proposed by Sindel A. Newman

FERGUSON, BERNARD
Res. 527 Kingston Ave.

GERBER, SAUL
Res. 715 St. Marks Ave.
Bus. Eggs, 315 Greenwich St.
Married
Proposed by Abe Mann

GLATZER, DR. NAHUM
Res. 135 Eastern Pkwy.
Bus. Publishers, 342 Madison Ave.
Married

HARRIS, JEROME L.
Res. 474 Brooklyn Ave.
Bus. Hardware, 572 Sutter Ave.
Single
Proposed by Milton H. Kaplan,
Irwin Yanowitz

HEYMAN, BERNARD
Res. 629 Eastern Parkway
Bus. Optometrist, 339 Bridge St.
Single
Proposed by Leo Stam, Martin Friedman

HOFFMAN, JACOB
Res. 1601 Union St.
Bus. Real Estate
Married
Proposed by L. J. Gribetz,
Jerry Jacobs

HOLTZMAN, SOL
Res. 175 Stockholm St.
Bus. Diamond Setting, 74 W. 46th St.
Single
Proposed by Simon Goldstein,
Etta S. Goldstein

KETOVER, CHUCK
Res. 526 E. 54th St.
Married
Proposed by Dr. H. Schenkman,
Robert Kafkaer

KRAMPNER, MORRIS
Res. 579 Rutland Road
Bus. Electrician, 74 Bleeker St.
Married
Proposed by Robert Krampner

LANE, Miss CELAYNE
Res. 8 Rutland Rd.
Proposed by Morton Adelman,
Saul Goldman

LEFF, MORRIS
Res. 1580 St. Johns Place
Bus. Broker
Single
Proposed by Abe Mann, Dr. Al Leff

PODAETSKY, Miss ANNA
Res. Linden Blvd.

ROBINSON, MURRAY A.
Res. 170 Woodruff Ave.
Bus. Diamond Setting, 1650 B'way.
Single
Proposed by Simon Goldstein,
Etta S. Goldstein

ROSENWACH, WALLACE
Res. 446 Kingston Ave.
Bus. Tanks, 501 Driggs Ave.
Single
Proposed by Julkus Rosenwach

RUBIN, MORRIS
Res. 1577 Carroll St.
Bus. Jewelry, 83 Canal St.
Married
Proposed by Morris Rutenberg

SCHWARTZ, LEO
Res. 945 East 94th St.
Bus. C. P. A., 110 W. 34th St.
Married
Proposed by David S. Lack

SIEGEL, WM.
Res. 1776 Bedford Ave.
Bus. Steel Drums, 320—3rd Ave.
Married
Proposed by Leo Kaufmann,
Bernard Isacowitz

SHILLER, MORRIS
Res. 575 Linden Blvd.
Bus. Lacquer, 87 No. 12th St.
Married
Proposed by Dr. Arthur Raeder,
Hal-Curtis Felscher

SILVER, EDWARD J.
Res. 1306 Albemarle Rd.
Married

STASHIN, ROSALIND
Res. 1715 Union St.
Proposed by Harry Smolar,
E. E. Stashin

TOHN, GERALD
Res. 350 Lefferts Ave.
Single
Proposed by L. J. Gribetz,
Irvin I. Rubin

ZANKEL, CHARLES H.
Res. 1340 Carroll St.
Bus. Variety Agency, 220 W. 42 St.
Married
Proposed by Harry Zankel,
Philip F. Feinberg

The following have applied for reinstatement:

ABRAMSON, Miss PEARL
Res. 1710 Union St.

GRIFF, Miss JENNIE
Res. 722 Alabama Ave.

SCHOCKET, LOU
Res. 1025 St. John's Pl.
Bus. Handbags, 6 ? 2nd St.
Married

SUPER, FRED
Res. 898 Bushwick Ave.
Bus. Manor Shop, 454 Eastern Pky.
Single
Proposed by Sidney Gold,
Geo. Feldman

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

U. N. REPORT ON PALESTINE

[Continued from page 16]

peaceful means and to refrain in international relations from the threat or use of force against the territorial integrity or political independence of any state or in any manner inconsistent with the purposes of the United Nations.

9. It shall be accepted as a cardinal principle that the preservation of the economic unity of Palestine is indispensable to the life and development of the country and its peoples.

10. States whose nationals have in the past enjoyed in Palestine the privileges and immunities of foreigners, including consular jurisdiction by capitulation or usage in the Ottoman Empire, should be invited by the United Nations to renounce any rights pertaining to them in the reestablishment of such privileges and immunities in an independent Palestine.

11. The General Assembly shall call on the peoples of Palestine to extend their fullest cooperation to the United Nations in its effort to devise and put into effect an equitable and workable means of set-

tling the difficult situation prevailing there, and to this end, in the interest of peace, good order, and lawfulness, to exert every effort to bring to an early end the acts of violence which have for too long beset that country.

12. The committee agreed, with two dissenting votes, to a twelfth recommendation as follows:

In the appraisal of the Palestine question it should be accepted as incontrovertible that any solution for Palestine cannot be considered as a solution of the Jewish problem in general.

According to the plan of the majority (the representatives of Canada, Czechoslovakia, Guatemala, the Netherlands, Peru, Sweden and Uruguay), Palestine shall be constituted into an Arab state, a Jewish state and the city of Jerusalem. The Arab and the Jewish states will become independent after a transitional period of two years beginning Sept. 1, 1947.

During the transitional period, the United Kingdom shall carry on the administration of Palestine under the auspices of the United Nations and on such conditions and under such supervision as the United Kingdom and the United Nations may agree upon. If so desired, the administration will be carried on with the assistance of one or more members of the United Nations. The United Kingdom shall, during the transitional period, take such preparatory steps as may be necessary for the execution of the scheme recommended and shall admit into the proposed Jewish state 150,000 Jewish immigrants at a uniform monthly rate. Should the transitional period continue for more than two years, Jewish immigration shall be allowed at the rate of 60,000 per year. The Jewish Agency (for Palestine) shall be responsible for the selection and care of the Jewish immigrants and for the organizing of Jewish immigration during the transitional period.

YAHREZITS—OCTOBER, 1947

Dr. Lazarus Marcus.....	Father	Oct. 3	19 Tishri
Mr. Maurice Kozinn.....	Father	Oct. 4	20 Tishri
Dr. Abraham H. Salzberg.....	Father	Oct. 4	20 Tishri
Mr. Samuel Moskowitz.....	Father	Oct. 6	22 Tishri
Mr. Morris Rosen.....	Mother	Oct. 8	24 Tishri
Mr. Albert Witty.....	Mother	Oct. 8	24 Tishri
Mr. Louis Albert.....	Father	Oct. 9	25 Tishri
Mr. Jacob Mormar.....	Father	Oct. 9	25 Tishri
Finkelstein Family.....	Mother	Oct. 10	26 Tishri
Dr. Adolph Kellerman.....	Father	Oct. 11	27 Tishri
Mr. Murray Lipton.....	Mother	Oct. 11	27 Tishri
Mr. A. Silverman.....	Father	Oct. 13	29 Tishri
Mr. Ira Kraner.....	Mother	Oct. 15	1 Cheshvan
Mr. Thomas Shapiro.....	Father	Oct. 15	1 Cheshvan
Mrs. Louis Smerling.....	Husband	Oct. 15	1 Cheshvan
Mr. Benjamin Kaplan.....	Father	Oct. 16	2 Cheshvan
Mr. Louis Hornick.....	Husband	Oct. 18	4 Cheshvan
Mr. Israel Halperin.....	} Father	Oct. 20	6 Cheshvan
Mr. Louis Halperin.....			
Mrs. Irving Chalkin.....	} Mother	Oct. 23	9 Cheshvan
Mrs. Samuel L. Peckman.....			
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Library Schedule

THE regular library schedule now prevails and is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 to 9 P.M., and on Sunday from 10 A.M. to 3 P.M.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Irving Kramer of 1087 Carroll Street on the Bar Mitzvah of their son, Martin, which will be celebrated at the Center this Sabbath morning, September 13th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books and Talesim:

Mrs. Frances Prince in honor of the wedding of her son, Matthew.

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MR. ELIAS BURROS, in memory of his sainted wife, Mrs. Esther Burros.

THE Synagogue and Library has received a large number of books from the library of the late Rabbi Simon Finkelstein. These books were presented to the Center by the executors of the estate of Rabbi Finkelstein.

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THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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ABOUT THE SUKKOTH HOLIDAYS

[Continued from page 11]

nounced. They are also used in the recitation of the Hallel services when the Lulav is waived towards the four points of the compass, upwards and downwards, making six distinct motions, and thereby acknowledging God's sovereignty over all the corners of the world. The Lulav and Esrog are held in the hand during the procession around the Synagogue when the Hoshanah prayer is recited. This ceremony is observed during the morning service of the first seven days of the festival, except on the Sabbath.

The seventh day of Sukkoth is known as Hoshana Rabba (the great myrtle). On the eve of Hoshana Rabba the men stay in the synagogue all night reciting the Tikkun, which consists of selections from Deuteronomy, Psalms and Zohar. It has become an established belief that the final decree regarding the fate of each individual for the coming year is promulgated on that day. The Zohar states that an extension until Hashonah Rabba is granted to those whose fate was not determined on Yom Kippur.

The highest point in the ceremonial on Hoshana Rabba is the procession with the Lulav and Esrog. On that day the procession marches around the synagogue seven times, during which the Torah scrolls are taken out from the ark and held by members of the congregation.

After the procession, the Lulav and the Esrog are laid aside and the Hoshanos are taken. At the close of the Hoshanos prayers, the worshippers beat their branches on the benches and chant an appropriate ritual passage. After the services, refreshments are served in the Sukkah. Following the holiday feast the day becomes again a part of the semi-holiday period and all go about their regular tasks.

The eighth day of the festival has a special name, Shemini Azeret (the eighth day of solemn assembly). The distinctive feature of this day is the recitation of the prayer for rain during the Musaf service. The rainy season in Palestine begins about this time, and the farmer waits for it with hope and faith.

The ninth day of Sukkoth, called Simchas Torah, or the Rejoicing of the Torah, is known in Talmudic literature as the second day of Shemini Azeret. As

time went on, however, the festival became associated with the day when the annual reading of the Torah is completed and begun again.

There is a great deal of rejoicing in the synagogue on Simchas Torah eve. After the evening prayer, the Hakafo, or the procession with the Torah, begins. All the scrolls are taken out of the ark and carried in procession around the synagogue with appropriate hymns and songs chanted by the cantor, choir and congregation. The youngsters play a great part in the procession, bearing flags and marching side by side with their elders.

Simchas Torah eve is the only evening on which the Torah is read. The Hakafo ceremonies are repeated during the morning service of Simchas Torah. Again and again the last section of the Torah is read until every member of the congregation has been called. After all in the synagogue, adult males and boys, have been called up, the call goes forth for all boys under thirteen to witness the reading of the Torah. In many synagogues, revelry goes on all day, and the finale comes at night with a holiday feast and general merrymaking and rejoicing.

THE KORAN AND JUDAH

[Continued from page 12]

emphasized. There is a distinct similarity in the development of the two religions, Judaism and Mohammedanism. Judaism has Torah or Written Law, followed by the Oral Law, and then the Midrash. Likewise Islam has the Al Koran, the Sunni, and finally, Hadith.

Professor Charles P. Torrey, of the Yale Divinity School, in his "The Jewish Foundations of Islam," says, "The Arabian Prophet himself declared Islam to be the true heir of the old Hebrew Revelation. Unquestionably, the first impression gained by a reader of the Koran is that Muhammed had received the material of his new faith and practice from the Jews of Hejaz. All through the Koran there is evidence of a Jewish culture, which Muhammed greatly admired, and of a Jewish learning which he very imperfectly assimilated."

Torrey, the Christian orientalist, has hit the nail on its head in evaluating Rabbinic influence on the Arabic Bible.

The Al Koran has borrowed generously from the Hebrew Bible, but it has "very imperfectly assimilated it," and refashioned what it borrowed in the spirit of Islam.

DEBATE ON JEWISH RESISTANCE

[Continued from page 15]

It is obvious, he says, that you cannot strike back at a government for acts of injustice unless you punish its servants—its army, its police, etc. The difference is that while the English beat, shoot and kill innocent Jews, the Irgun fighters for freedom attack only the British military machine. Whenever possible, they issue warnings in advance of the acts of reprisal in order to save human lives, despite their belief that there are no innocent Englishmen in the occupation forces. The time has come, concludes the author, to cease protesting and begin to act.

In addition to the refutation listed above, the other contributors insist on organized resistance sanctioned by an authoritative body. They call for a definite plan of resistance. To put it in the words of Mr. Teller: We must work out a resistance policy; we must develop a propaganda machine which will explain to the Jews of America the true policy of resistance, because the American Jew can contribute a great deal to its success. Writes Louis Segall, we must inform the American Jewish masses that it was the Hagana that gave the Yishuv a sense of security against possible attacks by the Arabs.

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The Brooklyn Jewish Center Review

November, 1947

EARLY THANKSGIVING HOLIDAYS RULED OUT JEWS

By LEO SHPALL

THE JEWS IN BALZAC'S NOVELS

By ALBERT MORDELL

THE ENEMY—A Short Story

By SAMUEL SHEPLOW

HEINE AS A JEW

By ALFRED WERNER

NEWS OF THE MONTH

BROOKLYN JEWISH CENTER FORUM LECTURES *and* DISCUSSIONS

1947 - 1948 SEASON

MONDAY EVENINGS AT 8:30

NOVEMBER 24th

GEROLD FRANK



Well-known journalist who covered last year's Anglo-American Committee Investigating Palestine and the recent United Nations Inquiry Commission.

Subject:

"Behind the Headlines in Palestine"

DECEMBER 15th

Round Table Discussion

"High Prices — Their Causes, Effects and Remedies"

DR. JACOB KLEIN

Instructor in History and Economics and author of "Economic Problems of Today" and "Introduction to Business."

will initiate the discussion

HARRY COOPER
Moderator

DECEMBER 1st

DEBATE

"Which Way American Foreign Policy? — Truman or Wallace"

Pro-Wallace—

PROF. HENRY PRATT FAIRCHILD

Eminent Sociologist and Economist. One of the nation's foremost authorities on Sociology.

Pro-Truman—

PROF. SIDNEY HOOK

Professor of Philosophy, New York University, Author of "Toward the Understanding of Karl Marx", "Education For Modern Man", etc.

DECEMBER 8th

LEON HENDERSON

Administrator of the Office of Price Administration under President Roosevelt. Chief Economist of the Research Institute of America.

Leon Henderson is one of the famous circle of the New Deal, and exerted a vital influence in the formation of those policies which changed the course of American history.

Admission: — (Tax Included)

Center Members — 40¢ Non-Members — 60¢

DECEMBER 22nd

DR. CARL HERMAN VOSS

Lecturer, Traveler and Writer

Subject:

"Fascism In the Guise of Religion"

Course of Lectures on
"MODERN LITERATURE"
Wednesday Evenings, December
3rd, 10th and 17th, 1947,
at 8:30 o'clock

CHARLES LEE

Literary Editor, Readers Scope Magazine; Contributing book-reviewer New York Times. Author of "Almanac of Reading" "Week-end at the Waldorf", etc.

December 3rd

"How to Enjoy Reading"

December 10th

"Current Best Sellers"
(Fiction and Non-Fiction)

December 17th

"The Ten Most Significant Books of the Year"

*Admission to the Course is
Free to All*

Admission to Forum Lectures (except when a special charge is made) is free to Center members. All others are charged 40¢ (incl. tax).

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

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No. 10

THE DISAPPOINTING RESULT OF U.J.A.

THE prospect of a Jewish State in the very near future has made many of us feel that the problem of the Jewish people has already been solved. The magic words "The Jewish State" are already serving as a soporific balm for the conscience of many Jews who, previously aroused by the tragedy of our people, made superhuman efforts to do all that was possible to bring help and assistance to our brethren who were stricken by the forces of hate and persecution. The turn towards the better in Jewish foreign relations, the hopes of a brighter future for our people, have made us forget the urgency of helping our co-religionists in Europe who are still living in the horrible present, facing a winter of cold, starvation and death. The spirit of optimism has deluded us into assuming that our dreams have already taken form and shape in the world of reality. As a result, many of the pledges of funds to the United Jewish Appeal have not been fulfilled by those who have been complacently lulled into believing that their charity is no longer required, nor will be missed by those in need. The amounts of cash received by the U.J.A. is terribly out of line with the \$170,000,000. quota which was set as the goal for the year. To date, more than one-half of the pledges are still outstanding.

Although world Jewry is grateful for the opportunity for self-help that the Jewish State will afford, even more money will be required to make the Jews in

Europe and Palestine self-supporting. Implementation of the UNSCOP report will no doubt run into hundreds of millions of dollars. The cost of future mass immigration into Eretz Israel will be small in comparison to the greater expenditure of preparing the land and the economy to

absorb the new citizens of the Jewish State.

American Jews, horrified by the prospect of death for the survivors of the Hitler extermination, responded warmly and almost unanimously to their cries for help. The prospects of a better life for our people must be met with the same response. This is no time to relax.

THE MACCABEES OF TODAY

THE battle to free the land of the Syrian invaders so heroically performed by the Maccabees, may be likened to the work of the Haganah in Palestine. The Jew has never extolled force nor resorted to power for power's sake. The purpose of the Maccabean rebellion was to cleanse the temple of God of the abominations of the invader. Similarly, the Haganah resorted to force only when the use of force would succor those of our brethren who were deprived of all chance of a normal existence.

When our Rabbis rewrote the history of the Maccabean revolution they made no mention of war, no mention of the battles fought; they made no mention even of the leader of the Jews, Judas Maccabeus. War and its frightful details were of no interest to the rabbis. What was important was religious values, for which the war was fought. The Haganah, like the Maccabees, have written a glorious chapter in the history of our people. They may render a greater service in the future if they are chosen to be the militia of the new State.

We hope the time will come when progress and justice will be realized not by Maccabean strength, not by Haganah might, nor by any show of force, but by

the spirit of justice, peace, good will and understanding—which is truly the Spirit of God. *Lo Be Chayil Velo Be Koach Kim*, "Not by strength, nor by might, but with my spirit, sayeth the Lord of Hosts."

—MANUEL SALTZMAN.

25 Years of Forum Lectures

WITH the lecture by the brilliant Max Lerner on November 17, the Center began its 26th year of weekly Forum lectures and discussions.

Organized in January, 1922, as a platform for the discussion of problems of general interest by leaders of thought, the Center Forum has continued uninterruptedly for a quarter of a century. We are justifiably proud of the high standards of the Forum, which has brought it a large measure of fame, and of the galaxy of great names it has brought before its audience.

To expand the Center's cultural program, the Forum Committee is inaugurating a series of Wednesday evening course lectures. These courses will alternate topics of a Jewish and general nature. We hope these events will match the popularity of the Monday evening lectures.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

HAVE YOU A JEWISH BOOK IN YOUR HOME?

THIS issue of the CENTER REVIEW appears in the midst of Jewish Book Month, which is being observed throughout America. It must strike us as strange that we Jews should be in need of a special annual period to arouse an interest in Jewish books. We were known for so many ages as the "People of the Book," a people whole-heartedly devoted to the book of books—the Bible—and to all books that gave us insight into the meaning and philosophy of the Jewish past, the Jewish faith, and Jewish life in general. No Jewish home of any worth would regard itself complete without Jewish books, and the more Jewish books and the more valuable these books were, the greater was the distinction of the home.

Alas, all this has changed. Jewish homes may still have books, but these are generally those that have won popular favor, that are listed by the various book clubs as their choice. Rarely does one find—even in the so-called better homes—books that have a vital message regarding Jewish life.

The Jewish Publication Society has functioned for almost two generations, and has produced a library of Jewish books (in English)—histories and philosophical works, novels, poetry, biographies, critical studies, essays, children's stories. And yet, how small, proportionately, is the number of Jews who are members of this Society. When one notes that the membership subscription is so small—\$5.00 for a choice of three books published annually, or \$10.00 for the complete six books issued every year—the disappointment becomes all the keener. What great works have appeared under this organization's imprint! Graetz's classic history, Israel Zangwill's most popular writings, Solomon Schechter's brilliant essays, Achad Ha-Am's momentous studies, and—foremost among all—the authorita-

tive translation of the Bible into English. These are but a few of the many books that one should be proud to possess and grace the home.

A new venture was recently started in New York, Schocken Books, founded by the bearer of that name, a former leader of German Jewry who enriched Jewish literature in pre-Hitler days. The firm has already produced a number of significant volumes, beautifully printed, dealing with varied phases of Jewish life. It has now begun the publication of a series to be known as the Schocken Library, small books of uniform appearance, selling at the nominal price of \$1.50. The titles already listed show how well chosen this

series will be. What a joy it should be for every Jew to own a library so essential to Jewish knowledge.

These are but samples of the many available worth-while books which could influence the thinking and the attitude of the American Jew, could he but be induced to read and to interest himself in them.

An active Jewish community is good, but not sufficient! We need also a thinking Jewish community. And it is through the encouragement of the production of good books that a thinking community can be developed.

An annual Jewish Book Month? We should have a Jewish Book Month twelve times a year, until the Jewish Book again becomes the treasured possession of every Jew, until our people earn again that unique distinction which was theirs for so long—the People of the Book!

Israel H. Levinthal

Judge Levinthal Reports on DP Camp Schools

MORE than 10,000 Jewish children attend school in the DP camps of Germany, Judge Louis E. Levinthal, advisor on Jewish affairs to the U. S. Army in Europe, declared at a meeting of the United Jewish Educational and Cultural Organization in Paris.

Although he reported that some 800 teachers were employed within the camp educational system, Judge Levinthal declared that one of the greatest handicaps encountered in the system was a shortage of qualified instructors as well as an insufficient quantity of texts. He called on the organization to aid the DP educational program in these respects. The system is supported and staffed by instructors from the Joint Distribution Committee, the Jewish Agency and the Jewish Central Committee of Germany.

David Brill, chairman of the Vienna Jewish Community, reported that of the 8,000 Jews in Vienna only 300 were children of school age. He did not offer any statistics on the remaining 1,000 Jews residing outside of the capital. He said the children in Vienna were not re-

ceiving a regular education, chiefly because of lack of qualified instructors.

Norman Bentwich, former attorney general of Palestine, and vice-chairman of the Jewish Committee for Relief Abroad, outlined a program for American and British Jewish communities to aid in the reconstruction of teachers' seminaries, libraries and other cultural institutions in former occupied territory.

IN THE DECEMBER "REVIEW"

In Chicago there is a University that has no racial quota and practices no discrimination of any sort. Alfred Werner gives a dramatic account of the unique Roosevelt College.

Dr. Albert Mordell continues his fascinating story of the Jewish characters in Balzac's novel.

When an unwelcome Jewish family moves into a hostile non-Jewish neighborhood misery usually follows. How one right-thinking citizen met the situation is told in an unusual short story, "Cyprus by the Walk," by Sylvan Kartchner, one of the new writers the "Review" is happy to publish.

THE celebration of Thanksgiving was not uncommon in colonial times, and it was natural for the American Congress to adopt resolutions from time to time to request the President and the executives of the different states to issue Thanksgiving proclamations. After the adoption of the Federal Constitution, Congress requested Washington to issue such a proclamation and to request the governors of the various states to do likewise. Jefferson, however, was afraid that these proclamations would in time become sectarian and refused to follow the established precedents. He strongly emphasized that such a proclamation might eventually violate the privilege of separation of Church and State. Jefferson was right. The proclamations did assume a sectarian nature, and what is more, were directed against Jews.

The earliest proclamation of this type runs back to 1812, when Governor Henry Middleton, of South Carolina, set apart a day of thanksgiving, calling upon all Christian denominations to hold services in their respective churches. The Jews of South Carolina were completely ignored. The members of the congregation then sent a letter to the Governor in which they called his attention to the portion of the proclamation which he addressed solely to the Christian ministers. Their resentment was based upon the fact that, as a part of the community, the Governor had no justification in "passing over the Hebrew Congregation." In reply, Governor Middleton apologized, stating that it was an oversight. He expressed the hope that the Jews would "acquit him of an unintentional oversight," join the other denominations in offering a prayer of thanksgiving. The Jews of South Carolina accepted the explanation at its face value and held special services on the day set by the Governor.

In 1844, under the administration of Governor Hammond, of the same state, a similar incident occurred, but this time with more serious consequences. In that year Governor Hammond insisted that all the denominations assemble at their respective places of worship "to offer up their devotions to God, their creator, and his Son, Jesus Christ, the Redeemer of the World." With the incident of 1812 still fresh in the minds of many, letters of protest began to pour into the execu-

EARLY THANKSGIVING HOLIDAYS RULED OUT JEWS

By LEO SHPALL

tive offices of the Governor, who evidently chose to ignore them completely. The Charleston Jewish community called a general meeting at which they framed a letter of complaint. In this letter they voiced their protest against the language and the spirit of the proclamation. "Now it is scarcely necessary to remind one so profoundly skilled in logic, as well as ethics, as yourself," they wrote, "that to invite one to do that, which you know his conscience forbids."

The Jews, they claimed, had a right to thank God for the blessings bestowed upon them in this country. They further referred to the Constitution of South Carolina, which states that "the free exercise of religious profession and worship shall forever be allowed within this state to all mankind." They therefore felt that such an act by the Executive could not pass unnoticed. This letter, signed by a hundred prominent Jews, forced Governor Hammond to break his silence and clarify his position. But, if anything, it added more fuel to the controversy. In the reply, the Governor stated that at the time he wrote the proclamation, it did not occur to him that "there might be Israelites or atheists who denied the divinity of Christ." He further stated that he always thought it a settled matter that he lived in a Christian land and was "a temporary Magistrate of a Christian people . . . That in such a country and among such people I should be publicly called to account, reprimanded and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed it possible, if it had not come to pass." He contended that those who did not choose to accept his invitation were at liberty to do so, and the Jews were free not to open their Synagogues. "But, if inheriting the same concern for Jesus Christ which instigated their ancestors to crucify him, they would have felt themselves degraded and disgraced in obeying my exhortation to worship their Creator, because I had also recommended the adora-

tion of His Son, the Redeemer, still I would not have hesitated to appoint for them, had it been requested, a special day of Thanksgiving according to their own creed. This, however, was not, I imagine, what the Israelites wanted. They wished to be included in the same invitation to public devotion with the Christians. And to make that invitation acceptable to them, I must strike out the cornerstone of the Christian creed and reduce the whole to the entire conformity with that of the Israelites. I must exhort a Christian people to worship after the manner of the Jews." The Governor's reply elicited criticism locally and nationally. The editor of the *Southern Patriot*, in an editorial, openly proclaimed that a gross injustice had been committed against the Jews. Rabbi Isaac Leiser, editor of the *Occident*, condemned the Governor's action. The Jews of South Carolina, he wrote, were always among the defenders of the State.

The entire situation was painful to the Jews of South Carolina. At a special meeting they discussed the issue and passed a resolution which was milder in tone than anyone had expected. They did it not to want to aggravate the situation. They declared that the remarks made by the Governor might have been in place where the Church and State were one, and they felt that it was beneath the dignity of the State, which was considered liberal, to have a document of that type filed in its annals. The State Government, like that of the United States, was a government of equal rights in religious privileges, as in all other things, and not a "government of tolerance, enabling rulers to give or to withhold."

The matter was closed in South Carolina, but we find similar proclamations in other states. In 1848, Governor Johnson, of Pennsylvania, also issued a similar proclamation. It elicited a vigorous pro-

[Continued on page 21]

This is one of two articles by Dr. Morrell. The second, dealing largely with the women in Balzac's work, will be published next month.

IT IS rather singular that no special study ever has been made of the characters of Balzac's "Human Comedy" who have Jewish blood. An article once appeared in a French periodical that dealt with the cosmopolitan characters of Balzac's portraits, but only about two pages were devoted to the Jews. Much attention has been paid to portrayals of Jewish figures in English literature, to Shylock, Rebecca, Fagin and Daniel Deronda, but little to Elie Magus or Josepha Mirah. Since about a score or more Jews march across the pages of the "Human Comedy", this lacuna in critical studies of literary Jewish portraits is deplorable. Yet these fictional types have become, in some instances, part of the great imaginative population of French literature. The galaxy of Jews, real and assimilated, half Jews and converted, consists of bankers, writers, usurers, doctors, art collectors, actresses and singers. Baron Frederic de Nucingen, of whom Baron James Mayer de Rothschild is said to have been the original; Gobseck, the miser; Raoul Nathan, the banker; Coralie, and Esther van Gobseck, both of whom loved Lucien de Rubempré, are a few of the better known of Balzac's creations. One finds Jews in his chief masterpieces, in "Lost Illusions," "The Splendors and Miseries of Courtesans," "Cousin Pons" and "Cousin Bette," among the novels, and in tales like "The House of Nucingen" and "A Daughter of Eve." As is customary with Balzac, he introduces the same characters in various books, though he allows them to occupy prominent roles in only one or two stories.

A few words should be said about the situation of the Jews in France in the period during which Balzac lived, and about his own contact with them. Though he wrote in the third and fourth decades of the nineteenth century, during the reign of Louis-Phillipe, his books depict life not only during this time, but during the Restoration, when the Bourbon kings, Louis XVIII and his brother Charles X, reigned, successively from 1815 to the Revolution of 1830.

The First Survey of the Jewish Characters in the Great "Human Comedy"

THE JEWS IN BALZAC'S NOVELS

By ALBERT MORDELL

The period 1815 to 1848, between Waterloo and the Republic, was of significance for the Jews. They had already been emancipated by the French Revolution. In 1831 their religion was placed on an equal footing with both Christian religions, but it was not until 1846 that the last obstacle to their self-respect, the oath *More Judaico*, was abolished. In 1840 the Damascus affair occurred, when Isaac Adolphe Cremieux, the most prominent French Jew and Solomon Munk, the noted scholar, went as delegates to the East, and were successful in their mission. Baron Rothschild contributed money for the relief of persecuted Jews. During the reigns of the three above-mentioned French kings, Jews had made rapid progress. Notable Jews who were French natives or who lived in France included builders, bankers, lawyers, statesmen and musicians. Among leading Jews were the brothers Emile and Isaac Pereire, famous railroad magnates, Jacques Fromental Halévy, composer of the opera "La Juive," his brother Leon Halévy and Adolphe Dennery, dramatists, Giacomo Meyerbeer, the composer, Joseph Salvador, historian and theologian, Adolph Francke, editor Olinde Rodrigues, the Saint Simonian, and above all, Heinrich Heine. There was a ghetto in Paris, as well as the magnificent synagogue of the Ashkenazi Jews in the Rue Notre Dame de Nazareth.

What were Balzac's connection with the Jews? Having spent his childhood at his birthplace in Tours, where the Jews had been persecuted in the middle ages and been twice exiled, he must have known their history there. In Paris he visited the ghetto, which he mentions in one of his novels. Being an art collector, a writer, a buyer of books and in frequent need of money, he came in contact with art dealers, authors, publishers, usurers, bankers and other types. He was especially an admirer of Heine despite the fact that Heine told him to give up playwriting, and he dedicated a story to him, "Prince of Bohemia." He had entered to the home of the Rothschilds, for

whom he did not really care except insofar as they might be of service to him, and he dedicated stories to the Baron and to the Baroness.

Balzac, however, knew very little of Jewish life and customs. His Jewish characters are described rather as Frenchmen than as Jews, for he introduced very few Jews who followed their religion. He portrayed, chiefly, assimilated Jews who never referred to their origin, and converts or the offspring of converts. Most of his Jewish types are like many of his French portraits, vicious and even criminals. He was most successful in his villains and harlots. He defended himself from the charge that he rarely drew virtuous people, by citing a list of his noble characters, among whom he mentioned Pauline Villenoix, the half-Jewish girl loved by his favorite character, Louis Lambert, whose beautiful love letters to her appear in the novel bearing his name. The fact that Balzac drew his own portrait in Louis Lambert, who was about to marry Pauline before he died, shows Balzac's attitude toward a Jewish girl of the virtuous type. With this exception no girl of Jewish blood drawn by him reflects real credit upon the Jews.

Now Balzac was not anti-Semitic, and he deplored prejudice against the Jews. One of his earliest novels, written at the age of twenty-three, was the "potboiler," "Clotilde de Lusignan ou le beau juif," published under a pseudonym. After he became famous he had it reprinted because of piracies, but it remained unacknowledged as his. He now called it "L'Israélite," giving the Jewish hero prominence in the title instead of the heroine. (This novel, like his other "pot-boilers," has never been translated into English.) Here Balzac gives his first impressions of the Jews, which were extremely favorable, and he shows himself an advocate of complete toleration, which

did not exist in the France of 1822. He was influenced by two English works: "The Merchant of Venice," and especially "Ivanhoe," which had appeared only a few years ago. His Naphtaly, a Venetian Jew, residing in France, is a male Rebecca, and like her is in love with a non-Jewish person.

"The unfortunate remnants of this eternal nation," says Balzac, speaking of the Jews, "who it was believed were crushed under the weight of divine anger, were thrust aside by all courts of justice and all religions; pity never regarded them; they were the pariahs of Europe. They had the world for their country, dishonor for a seal, injury and insult for nourishment, leprosy and general indignation for companions, torture for consolation. They had the courage to wrap themselves coldly in their misfortune and to cling to life."

Balzac goes on to say that they were compelled to resort to usury and to make themselves useful to their tyrant oppressors, and that usurious practices increased the hatred against them. They invented bills of exchange and were obliged to hide their wealth. Their return to France was permitted only because their money was wanted.

In a passage where Clothilde tells the hero that he is a Jew and hence she cannot marry him, Balzac puts into his mouth the following words, a la Shylock.

"Clothilde, are the Jews then not the eternal people, the unchangeable people before whom nations were crushed like fragile saplings? It has seen these pass like shadows. . . . If the Jews are virtuous will God separate them from the Christians? . . . What is the sign that distinguishes us from the rest of humanity? Are our faces bent down toward the ground? Can we not raise our complaints to God? Does not beauty affect us? Are our eyes closed? Does not the cry of despair move us?"

Balzac, however, was drawing from his knowledge of books, and his angelic Naphtaly is a paste-board type. Not till eight years later did he begin writing tales under his own name, in which he gave us vivid, pulsating portraits of Jews. Here he was influenced also by Scott, but he drew types more real and animated than the latter's Isaac of York.

Certainly Balzac gave thought to the Jews, though it does not seem he made much of an effort to study their history. Sometimes he dragged in a reference to Jews when the subject under discussion had little relation to them. For example, when speaking of the wily miserly winegrower, Felix Grandet, in "Eugene Grandet," he tells of a Jew who bested him in a business matter by a clever ruse. The Jew pretended to be partly deaf and unable to express himself, till Grandet not only found words for him, but used them as a cloak for the very arguments the Jew sought to invoke in order to press home his vantage. Balzac says the Jew taught Grandet how thus to wear out the patience of a rival in a commercial transaction.

Balzac, to some extent, admired the rascals he created and seldom moralized over them. Being himself in the pursuit of wealth by some easy means, he had in himself unconsciously the very traits that he was drawing as reprehensible. In fact, there was in the hidden recesses of his soul an affinity to the villains he portrayed. This, of course, does not mean Balzac was criminally inclined. He lingered over the vices of his villains, returned to them and retold them in different tales. Thus, the story of Baron Hulot's ruin by Josepha Mirah, the singer, a natural daughter of a Jewish banker, as told in "Cousin Pons" (1847), is a repetition of the story of Baron Nucingen's love for Esther van Gosbeck, published earlier.

How he was fascinated by his own Jewish creations may be seen in many instances. He entered even sympathetically into their own point of view, but at times sank into the merely anecdotal stage of relating their incredible villainies. The portraits often became veritably Rembrandtesque.

Balzac depicted a Jewish type in the first important novel he wrote, the unnamed owner of the antiquity shop described in "The Wild Ass's Skin." He lavished upon him all his powers of description. He said that the old man's beard gave him "the look of one of those Jewish types which serve artists as models for Moses," and that he seemed like "The Money Changer" of Gerard Dow come down from his frame. In a review Balzac himself wrote of this novel, he referred to the "Jewish second-hand dealer" as one of its features. It will be recalled

that the dealer gave the hero of the novel, Raphael de Valentin, a piece of shagreen skin which had the virtue of granting its owner every wish. But with every wish it grew smaller in size, and this shrinkage indicated a corresponding decrease in the owner's life span.

Lullaby to a Jewish Child on a Ship

By F. Marian Jerome

DO NOT look back again, my son,
Nor try to understand;
Now sinking in the rising waves
Is our long-promised land.

I doubt that you have ever heard
A more repeated strain,
And yet I find I must insist
That you not look again.

Oh, close your eyes, my little one,
And womb-like sleep will still
The rolling ship; your saddened heart
Will then escape more ill.

A thousand nights we've run away
From an omniscient foe,
And visions of your father dead
In reddened coals of Lwow.

You have not heard the lovelier sounds
The joy of bird-filled skies,
Of music, not of marching boots,
Of laughter, not of cries.

But though to Cyprus we must go,
I give to you my word,
You will not always have to see
The fenced-in human herd.

For those of us who still remain
No longer wait for death
At some oppressor's bloodied hand
Without a fight for breath.

Would but that you might never wake
In this most abject hold,
My son, until we once again
The golden shore behold!

The Jewish dealer, a centenarian, had himself lived a moral and intellectual life. He had a powerful will and was possessed of great insight. He had curbed his passions and practised sobriety. Truth and

virtue alone absorbed him. Strangely enough he soon changed his philosophy of life. He took an abandoned woman for a mistress and lavished his wealth upon her. Raphael, who felt that he had made a compact with Mephistopheles, saw the old man at the opera with his mistress. He chided him about this flight from his former philosophy of life and his adoption of one which he himself had held.

The old man replied:

"Ah, I am now as happy as a young man. I used to look at existence from a wrong standpoint. One hour of love has a whole life in it."

Needless to say, this is not the Jewish point of view.

Gobseck, the usurer, son of a Dutchman and a Jewess, is one of Balzac's most successful characterizations. He is in his late seventies when he appears in the tale that bears his name and he expounds his philosophy from the start. It smacks of the eighteenth century view of Helvetius that our conduct is ruled by self-interest. "The one thing that always remains," says Gobseck, "the one sure instinct that nature has implanted in us, is the instinct of self-preservation" . . . "Gold represents every form of human power" . . . "Gold is the spiritual basis of existing society." This materialistic view seems to have found a favorable recipient in the author himself. Balzac himself sought to attain the very powers Gobseck possessed, but through becoming a writer. He wanted to do with his pen what Napoleon had done with his sword, as he said, and he might have added, what Gobseck was able to do with his money. "I am rich enough," Gobseck continues, "to buy the consciences of those who control the action of ministers, from their office boys to their mistresses. Is that not power? I can possess the fairest women, receive their softest caresses; is not that pleasure? And is not your whole social economy summed up in terms of Power and Pleasure?"

Balzac is his own half-Jew, drawn from reality, no doubt, yet recreated by his own imagination. He too, as his letters show, sought power and pleasure. He secretly envied Gobseck who became the master of the bankers, Jewish and non-Jewish, who figure in the "Human Comedy."

Another villainous character over whom Balzac lingered with fondness was the art collector, Elie Magus, a full Jew. Balzac mentions him in a tale as early as 1830, but draws him at length in "Pierre Grassou (1839)." Magus sells paintings by the mediocre hero of the tale, Grassou, to the artist's own father-in-law, as works by the great masters.

The portrait of Magus, now seventy years old, appears more fully in "Cousin Pons." Balzac, in his love for art, bore a resemblance to him. Magus lived among and for his pictures "A Don Juan among fair works of art, a worshipper of the ideal," says Balzac, "Elie Magus had discovered joys that transcended the pleasures of the miser gloating over his gold—he lived in a seraglio of great paintings."

Balzac described him among his pictures and gives us a striking, verbal etching of the toothless, bald, bearded, shabbily dressed man. "A Jew surrounded by his millions will always be one of the finest spectacles which humanity can give," writes Balzac. He defends Magus's shabbiness thus: "The persecutions of the middle ages compelled them (the Jews) to wear rags, to snuffle and whine and groan over their poverty in self-defense, till the habits induced by the necessities of other times have come to be, as usual, instinctive, a racial defect." Magus, who owned Titians and Raphaels, lived in an old-fashioned mansion in Paris with his daughter Noemi, "a Jewess as beautiful as a Jewess can be when the Semitic type reappears in its purity and nobility in a daughter of Israel." Two Jewish woman-servants and a Jewish porter, Abramko, with the help of three dogs, took care of the mansion. The part Magus plays in bribing La Cibot, Cousin Pons' landlady, to steal some of his paintings when he was on his deathbed is not in keeping with the portrait. It is too villainous. He is a kite and gallows bird. There is a jarring note here. It is not the same Magus we meet in the earlier part of the novel, though he already had shown his wickedness in the tale of Pierre Grassou.

In "Cousin Pons" another person of Jewish blood figures, a rich banker, Frederic Brunner. His father was a Calvinist and his mother a rich converted Jewess. He had squandered her fortune after she

died, was persecuted by his stepmother and then inherited his father's fortune. He rejects in marriage a relative of Cousin Pons, Cecile Camusot de Marville, on the pretext that she was an only child and hence spoiled. This leads to a break in the relations of Pons and the Camusots, though she subsequently becomes Pons' heir. Brunner has some ideals. He says he would have married a poor girl, but he will not marry one of a family who became interested in Pons only when they found out that he was very rich.

Balzac liked to draw bankers and magnates. Many of them appear in his novels. His French bankers are as corrupt as his Jewish. His most successful Jewish banker is Frederic de Nucingen. The latter's rise to success and his practices are told in a tale called "The House of Nucingen." He is the son of a Jew converted by ambition. The account given of this shrewd and unscrupulous speculator was the first of the kind with which we have become familiar in novels like those of Zola and Dreiser. He profited by the Battle of Waterloo. He regards honesty as a mere question of appearance. He is inscrutable. One never sees what he is planning. He regards banking as a kind of statecraft; his manipulations show he was a genius. He ruins some and enriches others. He arises to renewed activities from a third bankruptcy.

In 1838 when Balzac published this business tale with no love motive in it, he included in the same volume the story of Nucingen's degrading love for the harlot called "la Torpille," i.e., Esther van Gobseck. He completed the story of the Baron's love for her, five years later, and incorporated it in his novel, "The Splendors and Miseries of Courtesans." The tale of his follies is not of a piece with that of his brilliant financial manipulations. He is so ridiculous, so crude, so stupid, Balzac displays contempt for him, mocking even his Polish-Jewish accent. Nucingen finally buys Esther and neglects his own wife, a daughter of Pere Goriot and the mistress of Eugene de Rastignac.

It was already whispered around Paris that Nucingen was James de Rothschild, and there were resemblances in their financial careers. As Rothschild remained friends with Balzac, it is apparent that he refused to recognize the portrait as his

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A Short Story of a Jew Who Did Not Look Semitic and Wanted to Escape

THE ENEMY

By SAMUEL SHEPLOW

I COULD see Miss Bradley was not convinced. But I didn't care.

She kept staring out the window, watching the others leave school.

"Well, Mark, if you're quite sure . . ." she said.

"Oh, quite," I told her. I was careful to keep my voice polite, agreeable.

"They need someone like you," she told me a little mechanically. She had said some of this before. "Someone who can read lines, take over meetings, and—" she broke off uncomfortably. I kept on smiling.

Then I said, "It's just that I've never been much of a 'joiner'. And I'm not really interested in dramatics." I said this in a final tone of voice to make it clear that I was a little tired of being "persuaded."

She turned to me, forcing herself to look right at me. I had the feeling that she was examining all my features, taking them apart, trying to add them up. I knew my face was blank and cool. It was always that way.

She said at last, "It was nice of you to come in, Mark."

"Not at all, Miss Bradley," I said, getting up.

"Say 'hello' to your mother for me," added the teacher.

I blinked. "My mother? Do you know her?"

It was Miss Bradley who smiled now. "Yes, Mark. I met her when you were playing the leading part in a show at the Temple Israel. She told me you wanted to be an actor. But I suppose you've—lost interest since then."

I could feel myself get cold, but the smile stayed on my face.

"Is that all, Miss Bradley?" I asked politely.

"Yes, Mark, that's all."

I excused myself and hurried away.

It was perfectly clear why they wanted me in the club. They were doing the Clifford Odets play, "Awake and Sing." They wanted me to play in it.

How could I? Didn't they know it was *wrong* for me? They knew as well as I did it would never—

They knew I looked like a Gentile.

I had known that ever since that Saturday morning I first started shaving. I was thirteen years old then, and I had never looked at myself in the mirror much. Except perhaps to comb my

hair. But that day I made a careful impersonal assessment of my features. The light brown hair, almost blond. The nose which was quite straight. The light blue eyes.

Mother called up the stairs that morning. "Mark, your grandpa and I are waiting."

I answered, "I don't want to go to *shul*."

"Mark!"

"I'm not going!"

"Mark, please, dear . . .", pleading.

I didn't answer. Then I heard Mother coming up the stairs. She came into the room without knocking, and she said angrily, "Mark, how can you do this? Your grandfather. . ."

"Grandpa is a very old man," I said, with meaning.

There was some more of this dialog, but I let it slide over me. I felt quite suddenly self-assured and confident. After a while, Mother gave up and they left without me. I learned that you could do whatever you wanted to do if you continued to smile and repeated your side of it over and over again.

I went back to the mirror and stared at myself again. I twisted around to get a look at my profile. It was quite straight. None of this horrid caricature stuff you see in cartoons.

Of course I knew I was a Jew. There was no point in denying it, and I never did. But did a person always have to be mentioning it? Really, it was absurd. It was ridiculous to carry it around like a chip on your shoulder. The way some of them did. "I'm Jewish" they would say—proudly. Proudly indeed. You might as well be proud of having blue eyes. Or a broken leg.

And I was right about grandpa. Six months later he died.

In high school I had lots of friends. Dinner invitations. And dances, too. It was a very pleasant thing to be *among those present*. And it was so simple a thing to manage. You learned to dance.

You learned how to say the right things. And people always asked you back.

Of course there was that uncomfortable thing at the Inter-Fraternity dance, but it didn't matter. Not really.

Everyone came to that dance. It was a civic affair, the sort of thing I despised, but I was a senior in high school then, and I had to go. Helen Walsh asked me, and she was giving that houseparty after graduation, and how would it look?

So I went.

Dr. Seligson was there, standing in a corner, watching the dance with Dr. Fenster and Father Beach Inter-Fraternity; inter-faith. The three men chatted, nodding to their parishioners among the dancers, laughing as they exchanged hasty repartees with the faculty.

I was crossing the room to find Helen when Dr. Seligson waved at me. I gave him a quick nod, and then I noticed that Helen was with him. They had been talking. I joined them a little awkwardly.

When I was saying goodnight to Helen later, she said with a bright smile—far too bright, "Dr. Seligson is your minister, isn't he?"

I felt myself stiffen a little, but I remembered to go on smiling. "Yes, he is. Rabbi. I've got quite a conscience about him. I practically never go to synagogue."

I hadn't lied to her, had I? She had been mistaken about me, but that wasn't my fault. I would have told her if it had come up.

The invitation to Helen's party in June didn't come. But everything worked out pretty well. I was in the army by then, anyway.

After basic training, they sent a lot of us to an army school for clerk training.

I remember one night in the barracks everyone was talking about the dogtags we had to wear. They were a nuisance. You were so constantly aware of them as they jingled together against the hair of your chest.

One of the men laughed at me. His name was Norris, and he was about forty, rather stocky and short. "I wish to hell I had hair on my chest, too," he said, pointing at me. "These damn things are cold"—he jingled the two metal tags together—"and look at that kid," pointing at me again, "he's got enough hair on his chest to make a rabbi's beard!"

Everyone laughed. I laughed, too. One could be agreeable, after all.

And I hadn't denied I was a Jew. No one had asked me, and I really didn't see any point in making an issue of it. Now, really, wouldn't it be ridiculous to.

In the PX a few days later, I saw Norris, drinking some beer. I was sitting at another table with Henry, but I was acutely aware of him. I tried to shake it off, but it didn't go. What was Norris doing? Saying? Was he getting drunk—on PX beer? I tried to keep my attention on Henry, but suddenly I heard Norris' voice quite plainly.

He was saying, "Hell, no, I got nothing against them."

I began to talk quite loudly to Henry, but I couldn't help hearing him all the same.

Norris continued, "It's just that they don't seem like white people to me."

I started to talk quite loudly then, not paying any attention to what I said, just talking. Henry began to stare at me, and with an effort I brought my voice down. As soon as I could suggest it, I got Henry out of there and we went to the post movie.

I didn't pay much attention to the picture. There was this thickness in my chest, and I couldn't understand why my heart should go on pounding quite so hard. I kept trying to catch my breath.

We got back to the barracks after "lights out," and I went inside. I undressed quickly, and went to brush my teeth.

Norris was standing in front of the mirror, picking at his face. His eyes were bloodshot, and he was obviously drunk.

Several men came in, and the conversation became general. Words got lost in the sounds of washing, but I knew I wasn't missing anything. Most of that conversation is pretty much the same. But I was surprised to find myself a little tense, as if I were waiting for a blow to fall.

Norris said suddenly, "Everywhere you go, you meet them. Everywhere. The place is lousy with them." The word *lousy* was accounted funny. "Lousy," repeated Norris, and everyone laughed.

I laughed, too.

I wasn't quite sure what the reference was, but since everyone was laughing, well, I couldn't not-laugh, could I?

Norris said, "But what the hell? They get all the soft jobs because they have an 'in.' To hell with them, I say. Right?"

Everyone said "Right!" to humor the drunk.

I said it, too, a moment after everyone else.

Several of them turned to look at me. They saw the same face everyone saw, the brown hair (almost blond), the blue eyes. They grinned at me. I returned the grin.

Then, slow, careful, and deliberate, I put my toothbrush back into the small bag, screwed the top of my toothpaste on, and walked with the utmost care down the dark aisle to my bed. There was no reason to run. But I wanted to run. But there was no reason to.

I couldn't get to sleep for almost an hour, and usually I slept very well.

I woke early and dressed and washed before reveille. Then I waited outside for roll call.

After roll call, I talked to the first sergeant. I talked politely, remembering to smile, and remembering to flatter, too. I got what I wanted. My barracks was changed.

I sighed with relief. So that was all right.

Until the following month at the post movie.

In the dark, I inadvertently chose a seat next to Norris. We nodded as we recognized each other, but instantly I wanted to move. How could I? Norris would be affronted. It was better to sit still. And, besides, Norris had nothing against me.

Hadn't we joked together? Laughed together? Everything was all right. People were ridiculous to imagine things. It was a good thing I *had* laughed with Norris. Otherwise I would have made an enemy of him, and an enemy was something everyone could do without, wasn't it? Yes, it was much better this way.

I found I had my eyes on Norris almost

constantly. When Norris whistled at a girl on the screen, I quickly whistled, too. When Norris laughed, I laughed equally loud. When Norris muttered, I leaned toward him attentively and listened to what he was saying.

Norris said at one point, "Look!" he pointed at someone on the screen. "How come that bastard's not in the army? Leave it to *them*."

Quite without meaning too, I said, "Yes—"

I settled back in my chair, but one ear was listening, listening, for Norris' laugh, his whistle, his muttered comments.

When we left the movie, I had an almost irresistible desire to run. But it was so silly. What was there to run from? Norris wasn't really a bad guy. Silly, maybe. Badly informed. It didn't mean a thing. Norris was—he was all right.

I had to force myself to walk with him to the PX.

Norris smiled and said, "How about a beer?"

I nodded eagerly, happy at the warm invitation. "Yes, that'll be swell." I hated beer.

We entered the PX together, Norris saying something about the film we had

Canadian Social Credit Leader Disclaims Anti-Semitism

PREMIER E. C. MANNING of Alberta, leader of the Social Credit Party in the province, has repudiated a report of his party's policy-making board which contained a number of slanderous references to Jews.

In a declaration of policy, following the board's publication of its report, Manning said: "We condemn, repudiate and completely disassociate ourselves and the Social Credit movement in Alberta from any statements or publications which are incompatible with the established British ideals of democratic freedom or which endorse or incite anti-Semitism or religious intolerance in any form."

just seen. He put his arm around me in a friendly way. We sat down together and ordered beer from the GI waiter.

When it came, I sipped at it slowly. It seemed very important to drink the beer,

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ON JUNE 28, 1825 a university student, fair-haired, blue-eyed, with a slightly Semitic nose,

quietly ate lunch with two Lutheran pastors in the town of Heiligenstadt, near Goettingen, in Northwestern Germany. The clergyman, noticing an emotional disturbance in the pale face of their guest, tactfully refrained from speaking to him. That unhappy and confused student, already known to connoisseurs as a lyrical poet, had just exchanged his non-committal name, "Harry", for a better-sounding three-fold moniker "Christian Johann Heinrich," which, like a magic key, was expected to open to Heine the treasure house of European civilization.

To gain this advantage, Heine simply had to submit to the ordeal of baptism, for the University of Goettingen did not confer degrees on Jews, and the young man who had been unable to make a living as a businessman, believed he needed the LL.D. degree in order to become self-supporting. Heine had not taken this step lightly or callously—it had been an act of despair: "If the law had permitted the stealing of silver spoons, I should have never become baptized," he wrote to a friend. "From my way of thinking you can see that baptism doesn't really matter much to me. . . . It only would make me dedicate myself all the more to the struggle for the rights of my Jewish brethren. . . ."

Puzzling, indeed, and full of contradictions were Heine's life and letters. As to his attitude to Jews, some felt deeply hurt by his frequent and unusually irreverent jokes about his own people as well as about Judaism; others have dug up those utterances of Heine that reveal a profound understanding of Jewish life and lore, and a strong attachment on his part to everything Jewish. Some of these defenders even go so far as to hail him as "*Dichter des Judentums*."

But Heine was neither a renegade nor a Marrano secretly worshipping the God of Israel; Heine's soul never fully belonged to any creed or belief, whether it be Judaism, Christianity, Saint-Simonism, or Socialism, just as neither Germany, where he had been born in 1797, nor France, where he spent the second half of his life, could claim his personality. Poets are often very complicated creatures; the layman is inclined to consider a poet basically

erratic, unstable, unreliable, without realizing that poets, being more sensitive than the ordinary human beings, are bound to be moved and influenced more strongly by the contradictions—those obvious, and those not so obvious—of the entire stream of life.

This was true of Heine, who was neither a sinner nor a saint, neither a hero nor a coward, but a gifted child of his era, the 19th century, the time of Jewish emancipation, mirroring all its miraculous progress as well as all its deplorable blunders. Heine's own mother, for instance, suffered terribly from Jewish self-hatred. Overriding her husband's serious misgivings, she took Harry out of the *cheder* and placed him in a school conducted by Franciscan monks. But despite his more Catholic than Judaic background, the young poet, studying in Berlin for a while, joined there the Verein fuer Kultur und Wissenschaft des Judentums, a Jewish cultural and scientific organization. It had been founded in 1819 by a few idealistic young Jews, among them "the admirable Zunz," as Heine fondly called the brilliant young rabbi who was to become one of the greatest of 19th century Jewish scholars. Heine was ardently interested in the renaissance of Jewish culture and letters. He volunteered to devote several hours a week to instruct impecunious Jewish boys in a school established by the Verein, and he contributed to its magazine of Jewish learning. The young writer dared, after a trip to Poland, to call the "backward" Polish Jews more admirable than his German coreligionists ("The Polish Jew is still preferable to the German Jew in all the glory of 'emancipation' and government bonds"), somehow feeling "these hapless, downtrodden, uncouth wretches would ultimately deliver his whole race," as his biographer, Lewis Browne, put it.

But it required a great deal of strength to remain a Jew in the Germany of the 1820's. The memory of pogroms was still fresh, and no road to success seemed

An Appraisal of the Poet on the 150th Anniversary of His Birth

HEINE AS A JEW

By ALFRED WERNER

close to any gifted Jew who wished to acquire what Heine called "the ticket of admission to European life," namely, the baptismal certificate.

Unfortunately, the majority of Jews Heine met did not necessarily remind him of Amos or Isaiah, Hillel or Maimonides. In the first decades of the 19th century, about three quarters of the Jews of Berlin callously embraced Christianity; ambitious Jewish fathers were willing to pay tens of thousands of marks for a Christian son-in-law, especially if he belonged to the aristocracy. Those who did not change their religion at least tried to render it as palatable and modernistic as possible by Christianizing Judaism. ("They make themselves a *tallis* from the wool of God's lamb, a jacket from the feathers of the dove, and underpants from Christian love," the enraged Heine wrote. "Then they go bankrupt and their scions call themselves God, Christ & Co.") Many Jews had become wealthy, but few were interested in anything but making more money. Because of the indifference of Berlin's Jews, the Verein, lacking funds, was forced to close. At its last meeting the jurist, Eduard Gans, president of the Society, bitterly complained about the absence of understanding and solidarity in Jewish life. "The only link which unites the Jews," he declared, "is that of fear; the only higher interest for which they are willing to part with some portion of their worldly goods is that of charity."

Unable to secure a position, Gans submitted to baptism, and he subsequently became professor of law at Berlin University. Heine was furious at Gans' "treachery," saying that it was "the time-honored duty of a captain to be the last to quit the sinking ship," whereas Gans had been "the first to save his skin." He sent him a satirical poem, ending with the lines: "*Gestern noch ein Held gewesen,*

ist man heute schon on ein Schurke) ("A hero only yesterday, but today a scoundrel"). Alas, Heine, unlike his idol, Rabbi Zunz, was not made of the stuff of heroes, either. "We do not have the courage today to wear the traditional beard, to fast, to protest, and suffer for the right to protest," he wrote from Goettingen University. "I, too, lack the courage to let my beard grow and risk the taunts of the children crying 'Hep! Hep!' or 'Dirty Jew!' after me."

But Heine's apostasy was not solely caused by economic insecurity or by fear. Undoubtedly he was upset by the collapse of the *Gesellschaft*, which, in any case, had not accomplished much during its short existence while its members desperately strove to revive what he, Heine, came to consider a long-lost cause. They merely succeeded in "digging up the bones of dead martyrs." Heine disliked baptized Jews, but contemporary Judaism, shallow and diluted as it was, had no solace to offer to him. That is why he began to consider Judaism a "misfortune," like sickness and poverty, a "family evil" handed down from generation to generation. At the same time, how wonderful, how awe-inspiring were the Gothic cathedrals in Germany! How exciting was German culture, which, at the time of Heine's conversion, could boast among living personalities such outstanding men as Goethe, Beethoven, and Hegel! "I know only too well that the German atmosphere is for me what water is to a fish," he wrote to a friend. "At bottom I love everything German more than anything else in the world."

The sincerity of these sentiments must not be questioned, although Heine very frequently said nasty things about Germany and the Germans, especially when he felt rejected. Heine wrote poems as Germanic as anything that has ever been written between the Rhine and the Vistula, such as "The Lorelei" (the Nazis, unable to suppress it, printed the poem, but declared that the author was unknown); more significantly, the Jew Heine wrote the most Catholic poems of the German language. "Die Wallfahrt zu Kevlaar" is related through its topic to the Jew Werfel's "Song of Bernadette." But Heine also wrote a moving story about the tribulations of medieval Jews in "The Rabbi of Bacherach" (recently

re-issued in English by Schocken, New York), and a cycle of stirring poems, "Hebrew Melodies." How can we hope to reconcile or, at least, understand these apparent inconsistencies in Heine's character and work?

The answer is not difficult. Heine was a poet, not a philosopher, and he hated the rigidity of all systems, all organized philosophy, as he meditated on the kaleidoscopic picture of the human soul, with its contradictions and complications. He was no moralist—he wanted to achieve happiness, for himself as well as for mankind, through the unlimited gratification of the senses. He loved women, and the serene beauty of Gothic Cathedrals, and the naive charm of German folk songs, and the magic virtuosity of a Paganini. In Paris where, according to a visitor from Austria, Heine looked "like the joy of living and, with his broad neck, like the energy of living," the poet mistakenly identified all the glory of life with paganism, and all of life's drabness with Judaism. But then he fell ill, and for eight years, until his death in 1856, he was confined to bed, his legs having become paralyzed and his entire body contracted. Plagued by "guilt feelings," as a psychoanalyst would say, Heine switched from one extreme to the other. To everybody who wished to hear it, Heine said: "I was baptized but not converted."

In his writings he extolled, time and again, "that holy book," the Old Testament, which he had not touched for years, confessing with a solemnity puzzling to the reader accustomed to Heine's ironic style: "I never used to care much for Moses, probably because the Greek spirit predominated in me. I couldn't forgive the law-giver of the Jews his hatred of idols and plastic representation. I did not realize that Moses was himself a great artist and possessed the true artistic spirit despite his attacks on art. Only, his artistic spirit—like that of his Egyptian compatriots—was directed toward the colossal and indestructible. Yet instead of erecting structures of brick and granite, Moses wanted to build human pyramids and obelisks. He took a poor tribe of shepherds and made them over into a nation able to survive the centuries, a great, eternal, holy nation, God's own nation, which could serve as exemplar for the rest of mankind; he cre-

ated Israel. . . . I have shown a lack of reverence toward both the creator and his creation, the Jews. Again I have my Greek disposition to blame, which bridled at Jewish mysticism. My preference for Greece has since declined. I see now that the Greeks were merely handsome youths, while the Jews were, and still are, grown men, mighty, indomitable men, despite eighteen centuries of persecution and misery. I have learned to rate them at their true value. If it weren't a crazy contradiction for a fighter in the cause of revolution and democratic principles, this writer might well be proud that his ancestors were members of the house of Israel, that he is a descendant of those martyrs who have given to the world a god and a new morality and who fought and suffered on all battlefields of the mind."

These stirring words are a credit to Heine, even though they reveal that the poet was not entirely aware of the universality of Judaism, which is far less opposed to the "Greek spirit" than Heine thought. The description in Exodus of the artist as a God-inspired being is proof of the high esteem in which the artist was held by the Israelites. As a people, neither the ancient Hebrews nor the children of the ghetto nor the modern Jews have ever been immune to beauty. It is significant that to this very day the pious Jew is supposed to recite certain benedictions on seeing various objects of beauty, thus thanking God for having created them for men to enjoy. Nor was Heine right by implying that Judaism was a philosophy of asceticism. According to Judaism, the world is good, and the very forces which apparently work for evil will finally result in good; the desires of the flesh are not sinful *per se*, they merely must not reach the point of excess. A trenchant legend tells us that the exiles who returned from Babylon were so holy that they were granted the privilege of annihilating the power of the greatest temptation of Israel—sexual passion. But to their great dismay they discovered that no children were born, and not even hens would lay eggs—and the holy men decided that passions are necessary and good.

While Heine's conception of Judaism was somewhat narrow, one should not think that the poet eventually became a

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NEW BOOKS

THE STATE OF JEWISH EDUCATION IN THE U.S.A.

EDUCATION has always occupied a central place in Jewish life. According to the sages, it was only because of *tinokot d've rabban*, or school-children, that the world continued to exist. Some rabbis even ascribed the fall of Jerusalem to the fact that the *tinokot d've rabban* were unable to continue their studies.

Surely, a vital Jewish life in America cannot exist without Jewish education. The Teachers Institute of the Jewish Theological Seminary in America, which has played a major role in strengthening American Jewish education, marks its 35th anniversary by the publication in Hebrew of a collection of essays on Hebrew education. Louis Finkelstein, Mordecai M. Kaplan, Abraham S. Halkin, Alexander M. Dushkin, Reuben Wallenrod, Moshe Davis and others have contributed thought-provoking articles making this a notable volume.

In the opening essay, "The Purpose of Jewish Education in America," Dr. Mordecai M. Kaplan analyzes the challenge to Jewish education presented by the prevailing non-Jewish environment. Because of the menace of assimilation, he states, many Jewish educators have despaired of any worthwhile Jewish life outside of Palestine. This point of view, sometimes termed *Sbelilat Ha-Galut*, or "Negation of the Diaspora," is criticized by Dr. Kaplan as unduly pessimistic. True democracy does not demand a monotonous sameness and uniformity, but rather encourages cultural differences. Thus, Judaism as a religious civilization, is assured of an opportunity to grow and flourish within the general framework of democratic society.

Dr. Kaplan finds a lag between modern thought and our educational practice, particularly in relation to the Bible. Many young people, he finds, are disturbed by the conflict between Bible and science. He believes that the Hebrew school should frankly teach that some parts of the Bible are history and other parts Agada or legend. Dr. Kaplan expands this point of view in a penetrating essay on the

"FOUNDATIONS OF JEWISH EDUCATION IN AMERICA." Edited by Zevi Scharfstein, Teachers Institute of the Jewish Theological Seminary.

Reviewed by
MORDECAI H. LEWITTES

teaching of Bible in which he points out that the method of interpreting the Bible which prevailed in each generation was closely linked to the inner needs of the Jewish people. The method of Derash, for example, sought to find Biblical support for immortality at a time when this doctrine became an important phase of the Jew's search for salvation. Today our approach must be a historical-nationalistic one. The student must be taught that the Bible represents a historic growth over many centuries.

The Bible, with its emphasis on Eretz Yisrael and on the ideals of justice, brotherhood and peace, is a powerful weapon in our struggle against assimilation and against materialism.

Hillel Bavli, the poet, gives eloquent expression to the conviction shared by many of the contributors to this volume, that Hebrew education in America, must of necessity, be Palestine-centered. Only if Eretz Yisrael is the dynamic motivating force in our schools can we really hope for a creative, revitalized Hebrew education in America.

It is somewhat surprising that there is no discussion in the book of the place of the synagogue in Hebrew education. Rabbi Simon Greenberg, however, contributes a forthright appraisal of the role of the Conservative Rabbi. He pays tribute to the work done on behalf of adult and elementary education by the Rabbi. But most Rabbis, he feels, have neither the training nor the time to serve as active administrators or supervisors of the school. In the opinion of this reviewer, the absence of adequate and continuous administration and supervision has been one of the chief reasons for the failure of the average Hebrew school.

Professor Scharfstein, editor of the book, stresses the importance of the Hebrew language. The rebirth of Hebrew as a spoken language has gone hand in hand with the rebirth of the Hebrew nation. The Bible, significantly enough, uses the word "tongue" as synonymous with "nation." The Rabbis, in a famous midrash, affirm that one of the reasons for the redemption from slavery in Egypt was the devotion with which the children of Israel had clung to their national language. Dr. Scharfstein believes that only where Hebrew is the sole language of instruction can our schools be effective. A goal of maximum Hebrew education can be achieved he states, if we construct Hebrew kindergartens, Hebrew primary schools on the pattern of the Beth Halyeled, and Hebrew all-day schools. Perhaps we will attract but 5% of our children? Very well, replies Professor Scharfstein, let us work with these 5% for they represent the real future of our people.

That the Conservative movement now encourages the growth of all-day schools is indicative of a new and wholesome trend. One may very well question, however, that point of view which despairs at the very outset of reaching 95% of our children. Dr. Leo Honor, who describes the work of our Bureaus of Jewish Education points the way to a more realistic program. Dr. Honor aptly states that one of the chief tasks of the Bureau of Jewish Education is to create a feeling of dissatisfaction with the present inadequacies of Jewish education. The time has come for a radical change. Sunday school training is not enough, Bar-Mitzvah training is not enough. Regular schooling over a period of at least six years, higher standards, better-paid and better-trained teachers, encouragement of high school classes, improved texts, a revitalized Jewish home, organized and more generous support on the part of the community, experimentation and research—these are minimum essentials for raising the level of Hebrew education. It is a long uphill struggle—a struggle in which

[Continued on page 21]

NEWS OF THE MONTH

CREATING THE JEWISH STATE

ATEN-POINT plan which bridges the gap between the American and Soviet proposals for implementation of Palestine partition was agreed on in the four-nation working group. The plan, which was based chiefly on Russian modifications of a Canadian compromise proposal, was hailed by other delegations and by leaders of the Jewish Agency as paving the way for approval of a Jewish state at the current session of the U. N. General Assembly. It provides for the following steps:

1. The mandate for Palestine shall terminate by May 1, 1948 and the armored forces of the Mandatory power shall be withdrawn by that date.

2. The independent Arab and Jewish states shall come into existence in Palestine July 1, 1948, or at such earlier date subsequent to May 1 as the United Nations commission, referred to below, recommends and the Security Council approves as desirable and practicable.

3. A commission shall be appointed by the General Assembly of three to five members representing small powers. (These powers are to be chosen among those favoring the partition plan.)

4. The functions of the commission shall be to implement the measures recommended by the General Assembly as follows: (Details to be decided later, taking into consideration the recommendation of the UNSCOP report, the Soviet proposals of November 3, and any other proposal that may be submitted during discussion.)

5. The commission shall assist the Mandatory in the performance of its functions up to the termination of the Mandate.

6. The commission shall be responsible for the administration of Palestine in the period, if any, between the termination of the Mandate and the establishment of the two independent states.

7. The commission shall act under the authority and guidance of the Security Council.

8. The commission shall be guided in its activities by the recommendations of

the General Assembly, and by such specific instructions within the purview of recommendations of the General Assembly as the Security Council may consider necessary to issue.

9. The commission shall render periodic monthly progress reports or more frequently, if desirable, to the Security

Council. (Further clarification of the last two points may be made by the working group.)

10. During the period between adoption by the General Assembly of the resolution on Palestine and the termination of the Mandate, the Mandatory Power shall be requested by the General Assembly to continue to be responsible for the maintenance of law and order and the conduct of essential public services in Palestine.

☆

U. S. delegate Herschel V. Johnson, replying to questions by the British delegate,

LATE NEWS

FORMULATION of the terms of reference of the implementation commission which the United Nations would send to Palestine to supervise partition was begun by the four-nation working group.

The American delegation submitted a "working paper" as a basis for the terms of reference. The American document embodied the UNSCOP recommendations as well as the points agreed on. Recommendations presented would, if approved, transfer to the Jewish state a total of 600,000 dunams (150,000 acres) of land from the Arab area and 150,000 dunams of Jewish land to the Arab state.

The gain of 450,000 dunams for the Jewish state would include about 200,000 dunams of wasteland. If the city of Jaffa is also transferred to the Arab state then the Arab population in the Jewish state would be reduced by 80,000. The recommendations agreed upon so far by the working group provide:

1. In the northern area of Palestine the Jews are to get an additional 47,000 dunams in the Suhel section where only 600 Arabs reside. This modification was recommended by the working group in order to enable the Jewish state to establish reservoirs for irrigation purposes.

2. The Jewish state is to get an additional 48,000 dunams, including 35,000 in the Gilboa Mountain range and 13,000 between the mountains and the Jordan River. No Arabs reside on this land, which is completely uncultivated. It was included in the Jewish state for reasons

of defense, since it commands the Valley of Jezreel.

3. One of the UNSCOP-recommended boundary points is to be moved further west with Jews and Arabs in this area exchanging similar amounts of land. This was asked by the Jewish Agency for strategic reasons. A similar change was recommended for one of the southern boundary, moving it northward for irrigation reasons.

4. The Jewish area in the Haifa Bay district is to be extended to include an additional 43 dunams.

5. The Jews are likely to get a greater area along the Dead Sea, involving some 225,000 dunams of unpopulated land which is important for the Palestine Potash Company.

6. An exchange of land between Jews and Arabs in the areas north and south of the Negev is also suggested. The Jews would get 110,000 dunams in exchange for 135,000.

The working group also adopted a Jewish suggestion that some 21,000 dunams assigned by UNSCOP to the Jewish state be turned over to the Arabs in order to shorten the frontier at that point. There are about 6,000 Arabs and no Jews in the area in question.

As for the Jaffa question, the group recommends that the city be designated an Arab enclave within the Jewish state area. However, the Jews are demanding that the Lydda airport and Sarafand, at present the site of the largest military camp in the country be turned over to them.

said that it was obvious that withdrawal of British troops must be "by degrees," since large numbers of troops cannot be removed from Palestine in one day. There should be enough troops left to maintain order until May 1, after which date the remainder should be removed as soon as possible, he said, adding that he foresaw no difficulty in doing this.

Soviet delegate Semyon Tsarapkin, who also answered this point, said that the agreement visualizes the gradual evacuation of troops but that on May 1 none should remain. If it becomes necessary for some soldiers to continue their stay beyond that date, the matter must be decided by an agreement between the Mandatory and the U. N. commission, he added. He said that he expects no trouble in Palestine after May 1 because by that time the armed militias of the two states would be functioning and the two governments would be prepared to take over their administrative functions.

In response to another British question, Guatemalan delegate Jorge Garcia-Granados said that, for example, the armed militia, suggested in the tenth point of the Soviet proposal, could render assistance to the Mandatory in maintaining peace and security. The U. N. commission, Granados said, may also assist the Mandatory in the administration of public services.

☆

After expressing admiration for the results achieved by the working group, Moshe Shertok, Jewish Agency political chief, asked the following questions: 1. When will the U. N. commission arrive in Palestine and begin its work? 2 Will the UNSCOP recommendations for abolition of land purchase restrictions be carried out by the commission or the Mandatory? 3. Will the training and equipment of the armed militias be carried out by the commission alone or with the assistance of the Mandatory?

Tsarapkin replied to Shertok, declaring that the commission will leave for Palestine as soon as it is appointed by the Assembly, that the figure of 6,000 immigrants admitted to the Jewish state area monthly and abolition of the land restrictions will stand as recommended by UNSCOP, and that the commission alone will be responsible for raising, arming and equipping the militias.

The Canadian delegate said that the UNSCOP recommendations, particularly as they refer to immigration, need modification. Johnson assured the Jewish Agency that all questions of Jewish interest raised in the UNSCOP report would be handled in their proper perspective. Finally, he stressed that the American delegation is extremely interested in establishing the relations between the commission and the Security Council and in clarifying the commission's terms of reference so as to prevent any confusion as to its freedom of action.

(At this writing it is thought that Britain will object to keeping order in Palestine during the interim period alone, and that this may delay carrying out the above plan.)

Clandestine sailings of Jewish refugees

for Palestine will be confined to southeast European and Italian ports before long and no sailings will take place from the French coast, well-informed circles reported.

This decision was taken after organizers of the visaless sailings had learned that British Foreign Secretary Ernest Bevin had asked the French Foreign Office to take energetic measures to prevent a repetition of the "Exodus" affair. According to reliable information, the French authorities seem to have changed their previous policy and are taking stern measures to prevent Palestine sailings.

☆

The United States has a great moral obligation to aid in the resettlement of displaced persons in safe parts of the

[Continued on page 20]

NEWS FROM PALESTINE

ALARMED by the mounting clashes between the Haganah and the Irgun, community leaders in Palestine, have established a committee charged with seeking the source of the present flare-up and with enforcing discipline and peace.

The Committee consists of representatives of all parties, neutral and prominent individuals. As a result of its preliminary deliberations, hope was expressed that a *modus vivendi* could be worked out which would halt the clashes.

Meanwhile, it was disclosed that mobilization of youths between the ages of 18 and 25 has already started. They will be sent to guard isolated settlements near the Syrian and Lebanese frontiers and in the Negev.

☆

A conference of right-wing political groupings at Ramath Gan under the leadership of Mayor Israel Rokach and other conservative leaders adopted resolutions demanding that conservative elements be given a role in the framework being set up in preparation for statehood. The resolution was passed over the opposition of extremist elements, which demanded the conference proclaim non-cooperation with the Yishuv until the right-wingers were given adequate representation.

Meir Yaari, a leader of the left-wing Hashomer Hatzair, which has been a firm foe of partition, told a conference of the party that "since friends of the Jews are

sitting on the partition sub-committee (of the U. N. Ad Hoc Committee) and enemies on the Arab sub-committee, it would be illogical and unwise to oppose our friends and support our enemies." He added, however, that "when the Jewish state is established, we will strive for closest cooperation with the Arab state until a bi-national state is created."

☆

Informed quarters state that many British troops have already left Palestine and that only about 50,000, which would be half of the number stationed here in the last few years, remain. No confirmation of the report could be obtained from official quarters. However, it was announced that Citrus House, which has been the Tel Aviv headquarters of the British military forces, has been evacuated and returned to its owners.

☆

Henry Wallace is reported to have conferred with Monahem Beigin, Irgun leader. Later in the day he was received at the Tel Aviv municipality and visited the Weizmann and Sieff Institutes. During a visit to Jewish settlements, he ploughed a field in Afikim.

A shipment of 60,000 crates of grapefruit, the first to be sent to England this fall, left Haifa this week. Estimates of the size of the crop which will be exported to England this season range up to 10,000,000 cases of oranges and grapefruits.

NEWS OF THE CENTER

Rabbi Lewittes to Preach this Friday Night on Interesting Topic

THIS Friday night, November 21st, at our late services Rabbi Mordecai H. Lewittes who is our assistant rabbi of the Hebrew and Religious Schools, will preach on the subject "Blessed Is the Match"—A Story of Jewish Resistance. The theme is based on the recently published book by Miss Marie Syrkin which deals with one of the most fascinating and dramatic stories in modern life. In view of what is taking place today in the rebirth of Eretz Israel, this lecture should be most interesting.

Cantor Sauler will render a vocal selection and lead in the congregational singing. All members and their friends are cordially invited to attend.

Advance Notice

NEXT Friday evening, November 28th, at our late services Rabbi Levinthal will speak on the subject "The Gift of Democracy—Our Greatest Cause for Thanksgiving."

Board of Trustees Meeting November 24th

THE next meeting of the Board of Trustees will be held on Monday evening, November 24th, at 8:30 o'clock. Members of the Board are urged to attend on time.

Junior Congregation

OUR Junior Congregation which conducts its own services every Sabbath morning has been having a very successful season. Parents are urged to have their boys and girls attend these services regularly and participate in its activities.

Young Folks League Notes

THE Young Folks League is sponsoring a dance for Tuesday evening, November 25th, for the benefit of the Damon Runyon Cancer Fund. Donation is \$1.50—Admission is \$.50 including tax. Limited to members showing their membership cards only.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of books for our library from Miss Laura Viders, Mr. J. Jacobson and Miss Gladys Levy.

Hebrew School to Honor Post-Bar Mitzvah Students

PLANS are being made for a special ceremony in honor of our Post-Bar-Mitzvah students to be held at the last Friday night service of the season. To be eligible, students must have completed two years of study after their Bar-Mitzvah in any one of our Hebrew School departments, such as the Marshaliah Hebrew High School, the Post-Graduate Hebrew Class or the Post Bar-Mitzvah Class.

The Hebrew and Sunday Schools celebrated Jewish Book Month in conjunction with the library of the Brooklyn Jewish Center by means of an essay contest. Essays were based on biographies, novels and history books of Jewish interest. The names of the winners will be announced in the near future.

The Hebrew School classes elected the following students as officers of the G. O.: Tobia Brown, class 6, President; Herbert Kasnetz, class 5, Vice-President; Helen Aronow, class 6, Secretary; Bernard Brooks, class 4, Treasurer.

A Thanksgiving program is being presented on Sunday, November 23, 1947, by Grade VII of the Sunday School under the direction of Mr. Seymour Wadler. The playlet emphasizes the similarity between Thanksgiving and Succoth, both harvest festivals when we give thanks to God for the bounties of nature.

A special service, led by the students of classes 5 and 6, was held at the Sunday morning assembly on November 16. The Chazanim were prepared by Mr. Julius Grossman. Readers were prepared by Mr. Shpall and Mr. Edelhait.

The Parent-Teachers Association held an impressive Installation Ceremony on Thursday, November 13, 1947. The following officers were installed by Rabbi Mordecai H. Lewittes and Mrs. I. Wiener, Honorary President; President, Mrs. Sarah Kushner; Vice-President, Mrs. Bess Altman; Recording Secretary, Mrs. George Spinrad; Corresponding Secretary, Mrs. Rae Bressman; Financial Secretary, Mrs. Fannie Buchman.

Rabbi Manuel Saltzman delivered the invocation. Dr. Israel H. Levinthal, Mrs. M. Bernhardt, President of the Sisterhood, and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee, greeted the parents. Mrs. Fannie Buchman, former president, was presented with a gift in honor of the notable services to the P.T.A. Mr. K. Karl Klein, Honorary President, cut the birthday cake in honor of the 18th birthday of the organization.

Cantor William Sauler rendered several musical selections. He was accompanied by Mr. Julius Grossman.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Alex Bernstein of 1503 President Street on the marriage of their grandson, Paul Jay Spiewak, to Miss Edith Joan Kirsch on November 2nd.

Mr. Jacob Harmatz of 251 Montgomery Street, who announces the marriage of his son, Theodore, to Miss Saralee Goodman of Philadelphia on November 23rd.

Mrs. L. Zankel of 1505 President Street on the occasion of the marriage of her daughter, Hilda Marcia, to Mr. Norman Lieberman at the Center, November 23rd.

Inta-League News

THE Inta-League Girls and Boys Clubs under the leadership of Irvin I. Rubin have gotten off to a very successful season. Their meetings have included general discussions on "Are Customs and Ceremonies Necessary in Jewish Life"; the Balfour Day program was a most interesting and inspiring event; Palestinian songs and dances are held at every meeting. Very interesting and fine programs are being scheduled for the future meetings of these clubs and sons and daughters of members of high school age are cordially invited to join.

Junior Club Program

THE Junior Clubs are now busily preparing their Chanukah program which will be held in the Beth Hamedrash on Saturday evening, December 13th. The program will feature two original Chanukah skits prepared by the Tzofim and the Candle-Lites. The candle-lighting ceremony will be done by the Maccabees and the Chanukah dances will be given by the Vivalets. Mr. Julius Grossman, Musical Advisor, will lead in the Chanukah Festival songs.

The meeting of the Junior Clubs scheduled for Saturday evening, November 29th, will be devoted to the theme of "Jewish Book Month." Book Reviews and Jewish Book Quizzes will form the main content of the evening's session. A Jewish Book Month poster campaign will be held. Club members who will submit the best posters or book covers will be presented with books as prizes. Hebrew dancing, Palestinian quizzes, discussions of "Cross Fire," freedom to worship God, Jews in the American Sports World made up the content of other club meetings. The following are the officers of the Junior Clubs: *Vivalets*: Doris Rabbiner, President — Patty Hellman, Treasurer; *Candle-Lites*: Ilene Altman, President — Betsy Chesoble, Vice President — Nina Ballas, Secretary — Tizrah Gordon, Treasurer; *Sbomrim*: Stanley Strauss, President — James Lewisohn, Vice President — Sgt. at Arms — Arthur Singer; *Maccabees*: Monroe Levine, President — Lester Mantell, Vice President; *Tzofim*: Roy Hammerman, President — Jonah Atlas, Vice President — Alan Herman, Secretary — Jerry Kirschner, Treasurer.

Sabbath Services

FRIDAY evening services at 4:30.

Kindling of candles at 4:15.

Sabbath services, Parsha "Vayeze"—Genesis 28.10-32.3: Prophets — Hosea 11.7-12.12, will commence at 8:45 a.m. Mincha services, Saturday at 4:30.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lectures in Yiddish this Saturday afternoon at 3:30 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:30 p.m.

NEW BOOKS IN THE CENTER LIBRARY

THE following books have been added to our library and are now in circulation:

"The Heretics"—Humphrey Slater
 "Speaking Frankly"—Mark Aldanow
 "The Portable Russian Reader"
 "The Reprieve"—Jean Paul Sartre
 "The Axe of Wandsek"—Arnold Zweig
 "East Side West Side"—Marcia Davenport
 "Fabric of My Life"—Hannah G. Solomon
 "The Portable Chekov"
 "American Overture"—Abram V. Goodman
 "The Walls Came Tumbling Down"—Mary White Ovington
 "My Caravan of Years"—I. F. Stone
 "Chronicle of an American Crusader"—Samuel S. Mayerberg
 "A Short History of Zionism"—S. H. Sankowsky
 "The Rise of the Jew in the Western World"—Ivriah Zevi Engelman
 "What is Conservative Judaism"—Theodore Friedman
 Palestine's Economic Future—J. B. Hobman

Personal

ROBERT S. WEDEEN, son of Mr. and Mrs. George Wedeen of 1307 Carroll Street, has been graduated from Amherst College, Magna Cum Laude, and has been elected to the membership in the Massachusetts Beta Chapter of Phi Beta Kappa. Robert was also awarded the Frank Fowler Dow prize for being chosen the most promising undergraduate student in laboratory science. He is now a student at the Rochester Medical School.

Junior League News

THE meeting of the Junior League scheduled for Thursday evening, November 27th, will be in the form of a Thanksgiving Social. All members are urged to hold that date open and attend.

Thanksgiving Day Gym Schedule

ON Thursday, November 27th (Thanksgiving Day), the Gym and Baths Department will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

The Mountain Lion (Juvenile)—Jean Stafford
 Web of Lucifer—Maurice Samuel
 An Essay on Morals—Philip Wylie
 American Policy Toward Palestine—Carl J. Friedrich
 Final Judgment—Victor H. Bernstein
 This Is the Story—David L. Cohen
 Palestine, Jewish Homeland—Julia E. Johnson
 Philosopher's Quest—Irwin Edman
 Selected Letters of William Allen White
 The Left Hand is the Dreamer—Nancy Wilson Ross
 Columbia Dictionary of Modern Jewish Literature—Horatio Smith

Center Library

THE library of the Center is open to members as well as non-members Mon-

SISTERHOOD CHORALE

JOIN THIS ENJOYABLE AND
 INSPIRING NEW CENTER
 ACTIVITY

Open to all women of the community — no previous musical knowledge or experience necessary.

New Section meets every Thursday evening at 8:30 p.m.

The afternoon Section will continue to meet on

THURSDAYS AT 1:30 P.M.

All those interested, call or write to

MR. JULIUS GROSSMAN, Musical Director
 of the Brooklyn Jewish Center

day, Tuesday, Wednesday and Thursday from 3:30 to 9:30 p.m., and on Sunday morning from 10 a.m. to 3 p.m. This department is under the supervision of Dr. Elias N. Rabinowitz and books in English, Yiddish and Hebrew are available.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERGMAN, Miss ANITA

Res. 377 Montgomery St.

Proposed by Roy F. Comart,

Richard Nepon

BERNHARD, NAT

Res. 2315 Strauss St.

Bus. Steel, 721 Van Sinderen Ave.

Married

Proposed by M. Bernard, Sol H. Palley

BLOCK, Miss JEANETTE

Res. 1696 Carroll St.

Proposed by Jack M. Zolotsky,

Ruth Rothenberg

BLUM, DAVID

Res. 421 Crown St.

Bus. Restaurant Supplies, 249 Bowery

Married

Proposed by Dr. Samuel A. Wolfe,

Mrs. I. S. Silverstein

BRANDT, GERALD

Res. 919 Eastern Pkwy.

Bus. Blouse Mfg., 101 W. 37th St.

Single

BRANDT, TED

Res. 1601 President St.

Bus. Printing, 132 White St.

Single

BRILLER, Miss RUTHIEL

Res. 360 Williams Ave.

Proposed by Dr. Jay R. Rabinowitz

BRUMEL, Miss GERTRUDE

Res. 1480 Eastern Pkwy.

Proposed by Ben Leff, Elmer Riffman

CHALKIN, Miss MURIEL

Res. 2285 E. 24th St.

Proposed by Irving Chalkin,

Samuel L. Peckman

CRANE, JOSEPH

Res. 469 St. Johns Pl.

Bus. Restaurant, 206-8 Parkside Ave.

Married

DENSON, Miss JACQUELINE

Res. 523 Saratoga Ave.

Proposed by Ben Leff, Elmer Riffman

DOBROW, Miss FAY

Res. 867 Lafayette Ave.

Proposed by Esther Pazornick,

Florence Zohn

DUNAISKY, JOSEPH

Res. 694 Empire Blvd.

Bus. Quilting, 4315-34th St., L. I.

Married

Proposed by S. Kamenetzky

FARB, Miss SHIRLEY

Res. 57 E. 94th St.

Proposed by Sylvia Kirsh,

Ruth Keltz

FEUERSTEIN, Miss RUTH

Res. 404 Saratoga Ave.

Proposed by Rosetta Brecher,

Louis Hamerslag

FINGER, Miss JEANNE

Res. 903 Stone Ave.

Proposed by Hyman Rosen

Sollie Rosen

GALLER, Miss NORMA

Res. 961 Eastern Pkwy.

Proposed by David Rosenberg,

Sam Katz

GALVIN, IRVING

Res. 275 Linden Blvd.

Bus. Meat Packing, 352 Johnson St.

Single

GILBERT, ALLEN

Res. 699 Lefferts Ave.

Bus. Furniture, 140 Manhattan Ave.

Single

Proposed by Louis Leibowitz,

Bernard Isacowitz

GROSSMAN, IRVING

Res. 440 Beach 137th St., Belle

Harbor

Bus. Bldg. Materials, 420 Lexington

Ave.

Married

Proposed by Sam Schoenfeld,

Ralph Silver

GUMER, HARRY A.

Res. 49 E. 95th St.

Bus. Salesman, 1412 Bway.

Single

Proposed by Irving Rappaport,

Jack M. Zolotsky

HOLLANDER, Miss SELMA

Res. 1512 Union St.

Proposed by David Rosenberg,

Sam Katz

KAHAN, HARRY J.

Res. 53 Manhattan Ave.

Bus. Fabrics, 56 Manhattan Ave.

Single

Proposed by Evelyn Feinberg,

Arthur Silverman

KAHAN, WILLIAM

Res. 53 Manhattan Ave.

Bus. Fabrics, 56 Manhattan Ave.

Single

Proposed by Evelyn Feinberg,

Arthur Silverman

KAPLAN, Miss RITA

Res. 2155 E. 19th St.

Proposed by Harold Frumkin,

Edward Perline

KLAUSMAN, Miss SYLVIA

Res. 961 Eastern Pkwy.

KLEINMAN, Miss FREDA

Res. 1718 W. 3rd St.

Proposed by Dr. Max Goldstein,

Dr. Leo Korchin

KLEINMAN, Miss LILLIAN

Res. 1718 W. 3rd St.

Proposed by Dr. Max Goldstein,

Dr. Leo Korchin

LEAVITT, DR. JOSEPH M.

Res. 9269 Shore Rd.

Bus. Dentist, 66 Court St.

Married

Proposed by Dr. Marcus Leavitt

LEVIN, SAMUEL

Res. 1212 Newkirk Ave.

Bus. Buyer, R. H. Macy

Married

Proposed by Louis Simon

LEVINE, LEONARD

Res. 61 E. 95th St.

Bus. Linotype, 17 Vandewater St.

Single

Proposed by Irving Rappaport,

Jack M. Zolotsky

LEVINE, MICHAEL

Res. 486 Brooklyn Ave.

Bus. Attorney, 50 Court St.

Married

Proposed by Meyer Leibowitz,

Maurice Bernhardt

LISS, Miss FRANCES

Res. 352 Legion St.

Proposed by Irving Chalkin,

Meyer Leibowitz

OSSIP, JEROME J.

Res. 9209 Avenue "B"

Bus. Restaurateur, 6 Stone St.

Single

Proposed by Saul Goldman,

Leon Soloway

PICKOFF, Miss CELIA

Res. 566 Greene Ave.

PINE, MICHAEL

Res. 1710 Carroll St.

Bus. Projectionist, Orpheum Theatre

Married

Proposed by Meyer Pashenz,

Max Pashenz

PITTMAN, HOWARD

Res. 3854 Laurel Ave.

Bus. Mfg., 484 Bway.

Married

Proposed by Casper A. Rogers,

Louis Williams

RADUTZKY, MILTON

Res. 1377 President St.

Bus. Mfg. Confections, 47 Varick St.

Single

Proposed by Harry Radutzky,

Al Radutzky

SCHLESINGER, MAYER W.

Res. 350 Vermont St.

Bus. Education, 300 Pearl St.

Single

Proposed by Saul Goldman,

Leon Soloway

SCHWARTZ, DR. EMANUEL

Res. 295 New York Ave.

Bus. Physician, 295 New York Ave.

Married

SILBER, SIDNEY

Res. 1141 President St.

Bus. Butcher, 1127 President St.

Married

Proposed by Morris Lapidus,

Leo Kaufmann

TRAGER, MISS ELEANOR

Res. 1338 Sterling St.

Proposed by Ben Leff, Elmer Riffman

WALK, MISS RAE

Res. 1324 St. Johns Pl.

WALKER, MISS VIVIAN

Res. 648 Bradford St.

Proposed by Henry Feit

WALLSH, BERNARD

Res. 601 Hopkinson Ave.

Bus. Fabrics, 119 West 40th St.

Married

Proposed by Morris Hecht

WEBER, ALEX

Res. 649 Howard Ave.

Single

Proposed by Abraham Wolpov

WEINER, DAVID

Res. 471 Empire Blvd.

Bus. 555 Communipaw Ave., New

Jersey

Married

Proposed by Joseph M. Horwitz

ZIRULNIK, MISS SYLVIA

Res. 1445—56th St.

Proposed by Rosalind Berger

Applications received too late for insertion in Regular Columns:

CHASE, ALBERT

Res. 1722 President St.

Bus. Men's Wear, 728 Bway.

Single

Proposed by Martin Friedman,

Leo Stam

CUTLER, MISS MINNIE S.

Res. 469 Sheffield Ave.

Proposed by Mrs. E. Moch,

Florence Gallant

DANCIGER, MISS RUTH E.

Res. 436 Eastern Pkwy.

FEINGERSH, ROBERT L.

Res. 805 Midwood St.

Bus. Gown Mfg., 525—7th Ave.

Single

GROSS, ALBERT

Res. 36 E. 54th St.

HERMAN, MISS EDNA

Res. 696 Miller Ave.

Proposed by Henry Feit

KITTAI, MALVIN

Res. 2939 Brighton 7th St.

Bus. Diamonds, 65 Nassau St.

Single

Proposed by Martin Friedman,

Leo Stam

LANDAU, ALVIN

Res. 440 E. 9th St.

Bus. Clothing, 285 Livingston St.

Single

Proposed by Isaiah Lippman,

Sidney M. Levey

PACKARD, HOWARD

Res. 3120 Brighton 5th St.

Bus. Photo-engraving, 5 Jacob St.

Married

Proposed by Marcus Leavitt

ROSE, MISS ISABEL M.

Res. 485 Ocean Ave.

Proposed by Barbara Sapowitz

SELOVITZ, D.

Res. 2601 Glenwood Rd.

Married

The following has applied for reinstatement:

VOGEL, JOSEPH

Res. 110 Lenox Rd.

Bus. Salesman, 110 Lenox Rd.

Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Jewish Book Celebration

THE Brooklyn Jewish Center, the Hebrew School, Sunday School and the Center Academy will hold a "Jewish Book" celebration from November 26th to December 8th. There will be an exhibit of books, among other activities. Members of the Center and their friends are cordially invited.

MEMBERSHIP SOCIAL MEETING

Tuesday Evening

DECEMBER 9

at 8:30 o'clock

Chanukah

Program:

YFRAH NEAMAN
Palestinian Violinist
of International fame
and reputation

Cantor

William Sauler

accompanied by

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IRVIN I. RUBIN has recently been honored with the election of National President of Young People's League of the United Synagogue of America, an organization comprizing your folks' groups throughout the country. Mr. Rubin has been actively identified with many of the Center's activities, such as Junior Congregation, the Young Folks League and other club groups.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Murray Rappaport of 1340 Union Street on the Bar Mitzvah of their son, Samuel M., which will be celebrated at the Center this Sabbath morning, November 22nd. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert.

Y AHRZEITS—DECEMBER, 1947

Max Fabricant (West End Ave.)	Mother	December 1	18 Kislev
David Seideman	Father	December 1	18 Kislev
Joseph Richman	Father	December 2	19 Kislev
Sol Sussman	Mother	December 2	19 Kislev
Irving and Jacob Rosenfeld	Father	December 3	20 Kislev
Mrs. Kate Salit	Husband	December 3	20 Kislev
Morris Groden	Son	December 4	21 Kislev
Mrs. Arthur Joseph	Mother	December 5	22 Kislev
Mrs. Roy Leibler			
Morris Bergmann	Mother	December 6	23 Kislev
Jacob Harmatz	Wife	December 6	23 Kislev
Harold H. Harmatz	Mother	December 7	24 Kislev
Leib Lurie	Mother		
Charles Dilbert	Father	December 8	25 Kislev
Max Fabricant	Wife	December 9	26 Kislev
Mrs. Arthur Granovsky	Mother	December 9	26 Kislev
Benjamin Forman	Mother	December 10	27 Kislev
Mrs. Max Herzfeld	Mother	December 10	27 Kislev
S. Reich	Mother	December 10	27 Kislev
Charles Schless	Mother	December 10	27 Kislev
Mrs. Harry Greene	Mother	December 11	28 Kislev
Irving Gottlieb	Father	December 12	29 Kislev
Harry S. Katlowitz	Mother	December 12	29 Kislev
Abraham Karlin			
Ephraim Rudin	Father	December 12	29 Kislev
Jack Sterman	Daughter	December 12	29 Kislev
Ira Rosenon	Mother	December 13	29 Kislev
Israel I. Cohen	Mother	December 14	1 Tebet
Joseph Feldt	Mother	December 14	1 Tebet
Bernard Weissberg	Father	December 14	1 Tebet
Mrs. Charles Fine	Mother	December 15	2 Tebet
Roy Leibler	Father	December 15	2 Tebet
Dr. Abraham Salzberg	Mother	December 16	3 Tebet
Louis Gribetz	Son	December 18	5 Tebet
Benjamin Kaplan	Mother	December 18	5 Tebet
Mrs. Bernhard Salter	Husband	December 18	5 Tebet
Aaron Halper	Wife	December 19	6 Tebet
Isaac Levingson	Father	December 19	6 Tebet
Sol Schneider	Mother	December 19	6 Tebet
Mrs. Hannah Zirinsky	Husband	December 19	6 Tebet
Harry Zirinsky	Father	December 22	9 Tebet
Mrs. Samuel Moskowitz	Mother		
Abraham and David Karron	Mother	December 23	10 Tebet
Abraham Ratner	Father	December 23	10 Tebet
A. J. Stelzer	Father	December 23	10 Tebet
Murray Husid	Father	December 24	11 Tebet
Kalman Rebhun	Father	December 24	11 Tebet
Morton S. Waxman	Father	December 24	11 Tebet
Sidney H. Safer	Mother	December 25	12 Tebet
Mrs. Dora Zurich	Brother	December 25	12 Tebet
Finkelstein Family (Bergen St.)	Father	December 26	13 Tebet
Joseph Levy, Jr.	Mother	December 26	13 Tebet
Jacob Mines	Mother	December 26	13 Tebet
Max Herzfeld	Father	December 27	14 Tebet
A. J. Stelzer	Mother	December 27	14 Tebet
Joseph Zucker	Mother	December 28	15 Tebet

News of the Month

[Continued from page 15]

world and to pass legislation to admit some of them to this country, Sen. J. Howard McGrath, of Rhode Island, new national chairman of the Democratic Party, told a press conference. Sen. McGrath, a member of a special Senate committee to investigate immigration and DP matters, returned from Europe where he visited 15 DP camps near Frankfurt

☆

A special commission sent by the "Exodus" refugees to investigate camps in Emden and Wilhelmshaven which the British offered them for new quarters has returned and declared the camps satisfactory, except that certain repairs have to be made. The local British authorities have indicated that they will correct deficiencies noted by the commission, which included refugee leaders and Jewish doctors.

☆

According to the commission, both the new camps are former German naval installations which have more recently been used for the housing of Polish and Baltic DP's. The Emden camp has three-story concrete barracks with a capacity for 2,400 persons. The Wilhelmshaven center consists of one-story concrete buildings and has a capacity for 2,000.

☆

Both camps were completely stripped by their former inmates when they were transferred. While conditions at the new camps are better than those here, the refugees will still be far from comfortable. In most cases more than one family group will have to live in a single room. It is planned to send two teams of 30 refugees each to the camps as an advance party to supervise the installation of needed supplies and furnishings and to help the Jews move in.

☆

The 100th "unity" subway card to be posted in trains of New York City's subway system was placed in a train at the City Hall station at a ceremony attended by city officials and civic leaders. The cards, which are prepared by the Institute for American Democracy, contain pictorial appeals for religious and racial tolerance. Among those present were Protestant, Negro and Jewish leaders, including Justice Meir Steinbrink, national chairman of the Anti-Defamation League.

THE STATE OF JEWISH EDUCATION

[Continued from page 13]

our national organizations must play a leading role if our schools are indeed to become effective.

It seems to this reviewer that a reasonable norm for congregational schools throughout the country would be a 3-6-3 pattern; i.e., 3 years of primary training, 6 years of elementary schooling and 3 years of high school instruction. The primary grades for children between the ages of 4½ and 7 would meet one day a week and serve to introduce the Jewish child to the rich world of Hebrew festival, folk-lore and song. The elementary grades for children between the ages of 8 and 14, requiring a minimum of 6 hours a week, would teach Jewish history, Hebrew language, Siddur and Bible. There must also be provision for intensive as well as extensive courses on a high school level. The notion that Hebrew training stops with Bar-Mitzvah should become as outmoded as the idea that one's general education stops with the eighth grade.

Throughout "Foundations of Jewish Education in America," there is a healthy emphasis on secondary and adult education. Of especial interest are the articles by Judah Lapon and Dr. Harry Blumberg on the teaching of Hebrew in the public high schools and colleges. 3,000 students are now studying Hebrew in twenty-one public high schools throughout New York City. Hundreds more are enrolled in Hebrew courses in Brooklyn College, New York University, Hunter College and Columbia. Hebrew has an academic tradition in America going back to 1636, the year in which Harvard was founded, when Hebrew was introduced as one of the compulsory subjects.

Over 100 colleges now offer instruction in Hebrew. Among the Eastern colleges and universities where Hebrew is taught are Boston, Brown, Bucknell, Maine, Radcliffe, Smith, Temple, Wellesley and Yale. In the South and West are Chattanooga, Chicago, Cincinnati, Denver, Detroit, Dubuque, Duke, Iowa, Johns Hopkins, Louisiana State, Michigan, Oberlin, Stanford, Wisconsin. Although Hebrew has had a long and fruitful career in the colleges of the United States, it has not yet

taken its rightful place. Where are the Jewish patrons of learning who endow chairs in science, social science and the humanities? Why not endowments for chairs in modern Hebrew? National organizations might well take it upon themselves to further the cause of Hebrew in the colleges and universities. The study of Hebrew can grow rapidly if the Jewish community takes a sympathetic interest in fostering its growth.

Dr. Finkelstein, in the foreword, states that the Teachers Institute has acquired a well-deserved *shem tov*. In the past two generations its faculty and alumni have been leaders in the struggle for a better Jewish education. In this volume the Teachers Institute points the way to a revitalized American Jewish education for the future.

Thanksgiving and the Jews

[Continued from page 5]

test and the Governor immediately wrote a reply, regretting his phraseology. This put a stop to proclamations of that sort in Pennsylvania, and we find that in 1850, the proclamation invited all citizens "to a sincere and prayerful observance."

In 1855, Governor Clark, of New York, by a similar blunder, stirred up Robert Lyon, editor of the *American Hebrew*, to protest the action, and the Governor retracted the statement, declaring it unintentional. On November 14, 1856, the Governor of Ohio again issued a proclamation of the same type. This gave rise not merely to editorials in the *Israelite* from the pen of Rabbi Isaac Mayer Wise, but to a correspondence between Rabbi Max Lilienthal and the Governor. Both asserted that the proclamation was not only ridiculous, but offensive to honest men and unjust to intelligent people. The *Cincinnati Times* branded it as unjust and as contrary to the resolutions of the Ohio legislature, and as unbecoming where all religions were equal. Governor Chase chose the wisest course and apologized for his action. "I look for the coming of the day," he wrote, "when the icy barriers created between brethren of the same great family by religious differences, will

dissolve and disappear under the fervid rays of truth. Meanwhile, I shall not cease to cherish myself, or recommend to others, the spirit of a sentiment once uttered by me at the dinner at the opening of Zion College. 'Our creeds are many, our Father is one.'"

The sectarian proclamations were finally set aside by the middle of the nineteenth century. An example of this change is the revision of the proclamation in the State of Pennsylvania. In the last paragraph the words "Christian Commonwealth" have been altered to read a "Commonwealth of Freeman."

As time went on the state proclamations were discontinued and the only Thanksgiving proclamation to this day is the one issued annually by the President of the United States. The Jews in many communities of the United States hold joint Thanksgiving services in the Synagogues. It is interesting to note that an annual Thanksgiving service is held in Brooklyn under the auspices of the Brooklyn Board of Jewish Ministers. The first joint Thanksgiving service in Brooklyn was held at the Brooklyn Jewish Center.

NEW YEAR'S EVE

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own. The real Rothschild was, after all, a noble charitable person, a true Jew, engaged in fine work for his people. If his business methods do not bear close scrutiny, they were such as were not in violation of the practices and even the law in those days. He mingled in the highest social circles. He virtually ruled the country and was powerful enough to unseat the great Thiers. Balzac often called on him for help. He would have gladly exchanged places with him. Nucingen appears in about a dozen novels and tales, among them "Caesar Birotteau" and "Father Goriot."

Next to bankers, Balzac loves to introduce writers in his novels. There is only one of Jewish extraction, and he is drawn as a writer only. He is Raoul Nathan, and figures prominently in "A Daughter of Eve." Only in the account of his dishonorable love affair with a married woman are we casually told by the narrator of this tale that Nathan was the son of a Jewish broker who died shortly after his marriage, but that he was reared as a Christian by his Catholic mother. It is difficult to say who was the original of this dramatist and novelist. He was probably a composite type. There were two Jewish dramatists in France who may have in part served as models, Leon Halévy and Adolphe Dennery, who revised a play of Balzac's, after the latter's death. Heine may have also in part sat for the portrait, for Balzac in his dedication to him of "A Prince of Bohemia," says that he, better than anyone, will know whatsoever the tale may contain of criticism and of jest, of love and of truth. This story was composed in part by Nathan, and was a satirical attack upon Sainte-Beuve, in the manner of Heine, but it does not measure up to him. Nathan appears in about ten stories. He is a bad man but not as bad as some of Balzac's other writers, Lousteau, for example, of whom Jules Janin was the model.

Balzac also has a Jewish doctor in one of the last stories he wrote, Dr. Moses Halpersohn in "The Initiated," which is the second episode of the novel, "The Seamy Side of History" (published posthumously, though the second tale appeared in a magazine in 1848). Halpersohn is a mercenary physician who effects a remarkable cure of Baronne Vana le Mergi. Yet he is kindly for he refuses to prosecute her son who had stolen sev-

eral thousand francs from him. Balzac half-admires this learned Jew, who foreshadowed some medical specialists today. "I sell health," he says, "rich persons can pay for it, and I make them buy it. The poor have their physicians."

These personages constitute Balzac's chief male characters of Jewish blood. Of course they are not representative Jews. Nevertheless they are immortal. Gobseck, Nucingen and Magus will live in French literature just as some of Dickens' characters do in English literature.

There are a few other male Jewish characters in Balzac's novels, but they figure in minor roles and need not concern us. They include the jeweler and moneylender, Samuel Frisch ("The Splendors and Miseries of Courtesans"), Palma, the banker, as well as his partner Werbrust, who appears in several stories, and Virlaz, the wealthy furrier in "Cousin Pons."

Then there is Moise, the head of the Midday Rounders, or Rouleurs, and husband of the notorious Gonore, both of whom appear in the last and fourth part of "The Splendors and Miseries of Courtesans," dealing with Vautrin, the criminal.

How well Balzac knew Jewish life is not clear. He had been in Jewish households, yet he does not describe Jewish life as such. If he never depicted any phase of Jewish religious life, he at least never said a word against the Jewish religion. In fact, he seemed to feel great reverence for it.

Part 2 of "The Jews in Balzac's Novels" will appear in the December issue.

Heine as a Jew

(Continued from page 12)

professing Jew. He remained a *Freigeist*, an irreverent jester to his end, talking about God with the irony of a Voltaire. But in one way Heine was "Jewish" throughout his life, without any interruptions or mental reservations: in his profound interest in the social struggles of his days, in the attempts of the oppressed to get rid of their oppressors, no matter whether he attacked those responsible for the frightful pogroms in Damascus, or those who permitted the shameless exploitation of the weavers in Silesia. Throughout his life Heine felt close kinship with the hounded and hunted: "When one's ancestors have killed stags,

in times long before recorded history the descendants will continue to enjoy the pursuit," he said. "But my ancestors" he added solemnly "did not belong to the hunters: they were the hunted." We are reminded of Professor Einstein's witty remark: "When a Jew boasts he is a good hunter, or even that he enjoys hunting, he is a liar."

Thousands of years ago the prophet Amos exclaimed: "Let justice well up as waters, and righteousness as a mighty stream." His great-great-grandson, Heinrich Heine, declared, in a similar spirit, that Emancipation was the great task of his era, "not only of the Irish, the Greeks, the Frankfort Jews, the West Indian Negroes, and other oppressed groups; emancipation of the whole world, especially Europe, which has now reached a majority, and is ready to sever the iron leading-strings tying it to privileged classes, such as the aristocracy." And the same Heine whom many of his contemporaries believed to be merely a vain-glorious playboy, spending all his time writing love poems to Parisian grisettes, once, in a very serious mood, asserted:

"I doubt that I deserve the laurel wreath, for poetry has always been merely an instrument with me, a sort of divine plaything. If you would honor me, lay a sword rather than a wreath upon my coffin, for I was, above all else, a soldier in the war for the liberation of mankind."

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BURNETT FALK
Manager

THE ENEMY [Continued from page 10]

to drink it with pleasure. To listen to Norris. To make the right answers. To smile. To—

"What?" I said.

"Got a little headache," said Norris. He got up so unsteadily that it frightened me.

I jumped to his side and helped him out to the latrine. There I handed him some paper towels to splash water on his face.

Norris blinked uncomfortably, some pain pressing at his head. He took the towels from me, one after another, used them, threw them to the floor. Then he stared at his face in the mirror.

"Look at me," he said.

I stared into the mirror, too.

"Look," said Norris, "I'm sick. I'm too damn old for the army. What do they want me for, the bastards. Couldn't they leave me alone? The bastards. The dirty Jew bastards."

I said, swallowing, "It's—tough."

Then, suddenly fascinated with horror, I watched his eyes travel from his reflection in the glass to mine. He stared at my face. He stared at the light brown hair, the blue eyes, the straight nose. He stared until I felt as if I were seeing myself differently. Through his eyes.

I glanced at his reflection, and I was shocked.

His face was filled with a virulent hatred.

Hatred? But why? For whom? For me? But I was—I looked like—anyone could see that I—

"You," said Norris, "you Jew!" He making the inflection as brutal, as insulting as he could. "Yes, you! Who the hell else did you think I meant? Look at you, you Jew, Jew, Jew!"

For a moment the face before me in the mirror was no longer mine.

And then it was mine again. It was a Jewish face. It was my face, and it was mine to live with the rest of my life.

Norris stood there, watching me. I felt nothing for a moment, only a sweeping cold. Then I dropped the paper towel I was holding in my hand and walked slowly out of the small airless room.

I walked out of the PX into the darkness outside.

Then I couldn't stop myself. I began to run. Faster. Faster. Run. I had to run. To get away. To be safe. To hide

in the dark. To look like a Gentile. Run, run, run, run!

You, yes, you. Who the hell else did you think I meant?

No, no, no—and yet I knew it was true. He had meant me. I belonged. He meant me, all the time.

Suddenly in the darkness, a voice stopped me. A military policeman. "Where ya going, soldier?"

I was breathing so hard I could scarcely speak. I had run hundreds and hundreds of yards to the gate.

Finally I answered, "Nowhere. I'm sorry."

I turned to go back.

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The Brooklyn Jewish Center Review

December, 1947

WHERE DEMOCRACY IS TAUGHT

By ALFRED WERNER

THE JEWS IN BALZAC'S NOVELS (Part 2)

By ALBERT MORDELL

CYPRESS BY THE WALK A SHORT STORY

By SYLVAN KARCHMER

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINthal

NEWS OF THE MONTH

JEWS IN THE SOVIET ZONE

By PAUL GREEN

ANNUAL MEETING—JANUARY 29th

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 29th, 1948, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

FRANK SCHAEFFER, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

President	Emanuel Greenberg	2nd Vice-President.....	Hyman Aaron
1st Vice-President	Dr. Moses Spatt	Treasurer	David Goodstein
Secretary	Frank Schaeffer		

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(For a term of three years, 1948, 1949, 1950)

Hyman Aaron	Max Herzfeld	Samuel Rottenberg
Moses Ginsberg	Fred Kronish	Dr. Moses Spatt

Members of the Governing Board

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Abelov, Saul S.	Goldstein, Nathaniel	Levine, Morris B.	Schwartz, Harry
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	Gottlieb, Isidore	Lowenfeld, Isador	Shorin, Abraham
Beldock, George	Gottlieb, Irv. J.	Lowenfeld, Mrs. I.	Siegel, Wm. I.
Benjamin, A. David	Greenblatt, Samuel	Lurie, Leib	Siegmeister, Isaac
Bernhardt, Mrs. M.	Gribetz, Louis J.		Silberberg, I.
Bernstein, Alex	Gross, Henry H.	Markoff, Dr. S. T.	Simon, Louis
Blacher, Chas.		Markowe, Benj.	Sokoloff, Ralph
Brenner, Mrs. Ph.	Halperin, Louis	Martz, Benj.	Spiegel, David
	Halpern, David	Melker, Abr. R.	Stark, Abe
Cohen, Dr. Irv. L.	Heimowitz, Jos.	Miller, Dr. Solomon	Stark, Joseph
Cooper, Harry	Horowitz, Irv. S.	Mitrani, Solomon	Stark, Samuel
	Horowitz, Mrs. Jos.	Neinken, Morris	Stelzer, Abr. J.
Daum, Louis			Sterman, Jack
Dilbert, Chas.	Inselbuch, Samson	Palevsky, Philip	
Doner, Jacob S.	Isacowitz, Bernard	Parnes, Louis	Turner, Herbert
		Pollack, Aaron	
Fine, Chas.	Jacobs, Gerald	Preston, Harry	Weinstein, A. A.
Fine, Jesse J.	Jaffe, Benj.		Weinstock, Louis
Finkelstein, Dr. R.	Joley, Albert	Rachmil, Hyman	Wender, M. D.
Frieman, Reuben		Richman, Jos.	Wiener, Mrs. I.
	Kamenetzky, Saml.	Rivkin, Louis	Wisner, Benj. H.
Ginsburg, Abraham	Kaminsky, David B.	Rosen, Meyer	Witty, Mrs. Al.
Gluckstein, Ira I.	Kaufmann, Leo	Rosenson, Ira L.	
Gold, David	Klinghoffer, Morton	Rubin, Irvin I.	Zeitz, Harry
Goldberg, Max		Safier, Chas.	Zimmerman, Mort.
Goldberg, Saml. H.	Levenson, Dr. S. M.	Schiff, Lawrence	Zirn, Abr. H.
Goldsmith, Herman	Leventhal, Julius	Schneider, S. A.	Zwerdling, Tobias

Nominating Committee

Isidor Fine, Chairman

Samuel Lemberg
Kalman I. Ostow

Aaron Gottlieb
Isidore Gottlieb
Morton Klinghoffer

Joseph Richman
Louis Simon
Ralph Sokoloff

COURSE OF LECTURES ON "Conservative Judaism — A Way of Life for the Modern Jew"

WEDNESDAY EVENINGS

January 7th, 14th, 21st and 28th, 1948
at 8:30 o'clock

January 7th

RABBI LEON LANG

Rabbi, Congregation Beth El, Philadelphia, Pa.; Former President Rabbinical Assembly of America; Editor, "Conservative Judaism."

Subject

"Conservative Judaism—An Answer to the Challenge of Liberalism"

January 14th

RABBI THEODORE FRIEDMAN

Rabbi, Jewish Center of Jackson Heights; President, L. I. Branch Rabbinical Assembly of America; Member, Editorial Board "Conservative Judaism"; Author of "What Is Conservative Judaism?"

Subject

"The Faith of the Conservative Jew"

January 21st

DR. ABRAHAM E. MILLGRAM

Educational Director, The United Synagogue of America; Author, "Sabbath, The Day of Delight," "An Anthology of Medieval Hebrew Literature"; Former Director Hillel Foundation, University of Minnesota.

Subject

"A New Approach to Jewish Education"

January 28th

DR. MAX ARZT

Associate Professor in Practical Theology and Director, Field Service and Activities, Jewish Theological Seminary of America; Former President, Rabbinical Assembly of America; Member, Editorial Council "Conservative Judaism."

Subject

"Conservative Judaism and Jewish Law"

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

DECEMBER, 1947 — TEBET, 5708

No. 11

SAFEGUARDING THE LIVES OF JEWS IN ERETZ YISRAEL

THE momentous decision of the United Nations to establish a Jewish State in a partitioned Palestine has created innumerable problems, the first and foremost of which at this moment is the protection of the lives of the Jews living in Eretz Yisrael.

Simultaneously with the world-wide joyful celebration of this historic event came the acts of Arab barbarism against the Jews in Palestine. The blind followers of the nefarious Mufti and his cohorts have for months been incited to murder and the United Nations' decision gave them the signal for their attacks. Hundreds of lives have been lost on both sides and the end is not yet in sight. One wonders why the Mandatory Government with the vast manpower at its disposal is not able to cope with the situation. Is it possible, as some suspect, that England has taken a more or less aloof position in order to prove the truth of its prediction that partition would be followed by bloodshed between Arabs and Jews in the Holy Land?

Great Britain has pledged itself to maintain order pending the evacuation of the troops and the relinquishing of the Mandate. All we can do is to hope that she will live up to this obligation. We cannot, however, depend entirely on England, in view of her actions in the past and her relentless opposition to partition. We must, therefore, strengthen the hands

of Haganah with every means at our disposal. It is to be hoped that the efforts of the Jewish Agency to secure from our government tanks and planes for the defense of Jews in Palestine will be successful. The recent State Department embargo on the shipment of arms to Palestine and other countries in the Middle East will work to our disadvantage if it continues indefinitely. The embargo seems especially one-sided in view of the fact that the Arab countries have been enabled to acquire \$41,000,000 worth of

surplus United States war material left in the Middle East at the end of the war.

Similarly, we look to the United Nations Security Council to take steps to prevent lawlessness in the reconstituted Jewish State. In warring against the Jews, the Arabs are also fighting against the decision of civilized mankind as expressed through the United Nations. An armed force organized under the aegis of the Security Council would add to the prestige and standing of the United Nations and would make the Arabs in and out of Palestine realize that the United Nations can and will implement its decision and that the shedding of more blood will be of no avail.—J. G.

THE SEMINARY CAMPAIGN

THE Jewish Theological Seminary of America called a conference of Rabbis and laymen which met recently in Chicago to foster a dynamic Judaism in America. The deplorable state of Jewish education in America, the paucity of well-trained Jewish personnel in religious, educational, and communal institutions, the rise of anti-Semitism due to the misunderstanding of Jews and Judaism by the Christian world were discussed.

To meet the great challenge to create a healthy, normal and full Jewish life in America, the Jewish Theological Seminary has embarked on a \$1,750,000. campaign. The funds will be used to (1) meet the need for trained religious, educational and communal workers through

enlarged Seminary Schools; (2) to enrich Jewish life by restoring the Synagogue as the spiritual center of Jewish communal life; (3) to advance Jewish education by aiding Jewish communities to achieve higher standards and increased enrollment; (4) to foster American understanding of the Jewish people and Judaism through the Seminary's public education program, such as radio program, "The Eternal Light."

The membership of the Brooklyn Jewish Center has in the past rallied to the call to save Jews. The call to save Judaism for ourselves and for our children must be met with the same enthusiasm, sacrifice, and devotion.

—MANUEL SALTZMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THIS IS NO TIME FOR DESPAIR

WAS very much impressed with one statement which was made by the distinguished head of the World Mizrahi Zionist Organization, Rabbi Meir Berlin, at the mass reception tendered to him here in New York, on his arrival from Palestine. He was not worried at all, he said, about the attitude of the Jews in Eretz Yisrael toward the attacks of the Arabs. He was concerned, however, about the attitude of American Jews and what effect these Arab attacks may have upon the average Jew in America.

There is indeed a great difference in the mental reaction of these two Jewish groups. The Jews in Eretz Yisrael realize that the birth of a nation, like the birth of an individual, is accompanied by pain. They accept this pain as part of the natural course of events. They will resist the attacks with all their strength, confident that the Arab ring-leaders will soon discover that they are facing an iron wall of determination that cannot be breached.

Many of our brethren here in America, on the other hand, are so frightened by the glaring headlines in the newspapers that a feeling of despair easily overtakes them. They are easily thrown into despondency, ready to surrender the battle.

That is the very danger that faces us. That is just what the Mufti and his fellow brigands hope to accomplish. They know they cannot shatter the determination of Palestine Jewry. But they hope to break the morale of American Jewry, so that we will cease our support and our help. If they can shatter the resistance of the influential and powerful Jewish community in America, they think they can nullify the decision of the United Nations.

It would be the height of cowardice for us to be thrown into panic because of the disturbances inspired and instigated by the Mufti and his co-workers.

It would be unworthy of free men and women, who appreciate the gift of freedom. The Bible tells us what happens to a people who, at the first sight of war, are struck with fear and want to retreat. When our fathers left Egypt, they could have reached their promised land by a short route—through the land of the Philistines—but God led them through the wilderness, a journey of forty years, because He feared that as soon as they "would see war they would repent and go back to Egypt." That is the punishment that life decrees for a people who are thrown into panic at the first sight of struggle in their effort to win their freedom. They wander in a wilderness for many years instead of achieving their goal speedily. We can understand and

forgive the Jews who left the house of bondage in Egypt. They were erstwhile slaves, and could not yet fully appreciate the blessedness of freedom. We American Jews are free, and should understand that the gift of freedom is deserving of every effort and every sacrifice.

American Jewry has risen to great heights in its united effort to win the United Nations' historic decision. It must maintain this lofty position in its whole-hearted support of the Yishuv in its resistance to the Arab terrorists.

We Jews in America will soon be called upon to prove in a concrete fashion our solidarity with our heroic brothers in the new Judea. I want to hope that there will not be one Jew who will refuse to heed that call. Let us prove to the world that all Israel are brothers in their determination to make of the United Nations' decision a blessed reality.

Isaiah H. Ben-Zion

EVENTFUL YEARS

THE last ten years were the most important and most tragic years in the long history of the Jewish people. . . . More than 6,000,000 Jews were annihilated during these years. . . . Hundreds of thousands of other Jews were thrown into concentration camps. . . . Anti-Semitism reached unprecedented heights during this decade. . . . On the other hand, the determination of the Jews to establish a state of their own in Palestine has grown stronger than ever before during these tense years of persecution. . . . And Jewish relief to the suffering survivors has exceeded anything known in the history of private philanthropy. . . . At the same time, Jewish heroism on the battlefields won marked distinction, as did Jewish contributions to the war effort on the home front in various countries. . . . All these moments are exceedingly well presented in "Ten Eventful Years"—a four-volume record of events of the war dec-

ade, 1937-1947. . . . The volumes are published by the Encyclopedia Britannica and edited by Walter Yust, editor of the Encyclopedia. . . . No better, more concise history of the past decade in Jewish life—containing basic facts and figures—could be presented.

—BORIS SMOLAR.

IN THE JANUARY "REVIEW"

Dr. Jacob S. Minkin will have another of his absorbing articles—this time about a fascinating gallery of spirit-moved men. Another historian of colorful religious leaders, Rabbi Leon Spitz, will present the celebrated Dubner Maggid in all his wise and common-man glory.

In Palestine there is a society of doughty men who are creating a Jewish Merchant Marine. Not as much is known here of Zebulun as should be. Leo Glassman introduces it to us in all its inspiring and surprising details.

"If democracy is to survive, it is the task of men of thought, as well as men of action, to put aside pride and prejudice; and with courage and single-minded devotion, and, above all, with humility, to find the truth and teach the truth that shall keep men free."

FRANKLIN D. ROOSEVELT.

SINCE last September thousands of young men and women have been streaming to one of Chicago's famous landmarks: the Auditorium Building on Michigan Avenue and Congress Street, now the seat of Roosevelt College. In that City you may still find some oldtimers who will recall the era when the imposing edifice was finished, fifty-eight years ago. A Jew, Dankmar Adler, and a non-Jew, Louis Sullivan, pioneers in the field of architecture, built it according to their revolutionary formula: "Form follows function." Part of it served as a hotel—today's classrooms were the suites where Mark Hanna, Conan Doyle, Buffalo Bill, and the Presidents Taft and Harding slept; another part consisted of the celebrated hall where Adele Patti sang, Eduard Strauss (Johann's brother) gave concerts, and John Philip Sousa played his marches. About 1940 the massive structure—ten stories of granite, limestone and bricks surmounted by a large tower—was almost doomed to be razed, but many historically-minded Chicagoans opposed that plan. During World War II it was converted into a Servicemen's Center.

Now the building has been restored to its former vibrancy. Reporters from all over the world come to Roosevelt College to supply their papers with stories on the new enterprise. Why is this institution getting so much publicity? Ordinarily, there is nothing spectacular about the foundation of a college, and Chicago boasts several first rate colleges and universities. But Roosevelt is not "just another college." It is the fruit of a victory of a small, but energetic group of civic-minded, progressive Americans over bigots who wanted to keep Jews, Negroes and other religious or racial minorities off the campuses. But thereby hangs a tale—and it was its hero who told me the story of Roosevelt's genesis while we had lunch at Chicago's University Club, overlooking Lake Michigan.

WHERE DEMOCRACY IS TAUGHT

By ALFRED WERNER

Tall, good-looking and affable, Dr. Edward J. Sparling, the college president, who stems from 18th century German immigrants, is fifty-one years old. He served on various colleges and universities (including Columbia) until, in 1936, he was called to the presidency of Chicago's Center YMCA College. He proved to be not only an able administrator who straightened out the college's financial affairs, but also a stiff-necked person who fought bias and prejudice whenever it penetrated the campus. He went out of his way to see to it that Negro students would be granted the use of various athletic facilities as much as they were granted to Whites. He canceled all reservations at a Chicago Hotel where the college graduation ceremonies were to be held when he learned that the hotel followed a Jim Crow policy. It is easy to see that the Board of his College was not particularly happy when the president spoke at a mass meeting called by striking workers at the time of the Montgomery-Ward strike. But it was not before 1944 that the struggle reached a climax when Sparling was given to understand that the Board of Directors, not he, was supposed to run the College:

"In the fall of 1944, at a meeting of the College Board, a member demanded to know the number of Negroes in the school. Another asked about the number of Jews. Ignoring the question about the Jews, I did reply to the question of the number of Negroes by saying that we did not know the number of any racial group within the College, for every student was a human being at the College, and we did not count our students that way. Despite my protest that it would be a waste of time and money to get the statistics regarding the numbers of Negro students unless the figures were used, and if they were used to discriminate against anyone because of something he couldn't change I would have to resign as president of the College. The Board voted to have the figures of Negro students obtained."

The board member who raised the question about the Negroes is a millionaire real-estate operator known to Chicago

Negroes as "the man who tightened the Black Belt." He does not like Jews, either, and as one of the heads of the obnoxious Oakland Kenwood Property Owners Association he was instrumental in establishing restrictive covenants in a large section of the city. When he and his associates on the board finally learned that the enrollment of Negroes had increased from 4 per cent of the student body to 25 per cent, these men, to whom Abraham Lincoln apparently is just a name, demanded the introduction of the Quota System. Dr. Sparling refused to consider it, "since such action would be immoral, undemocratic, and un-Christian." Eventually, in February 1945, he was asked to get himself another job. Ironically one of the Board members suggested that he get a job with the Rosenwald Fund, which was interested in Negro education, while another member advised him to live in the Negro district.

Dr. Sparling did resign—but the majority of the college faculty and nearly the entire student body sided with him and severed their relations with the college. By the spring of 1945 nothing was left of the Center YMCA College except an angry board of directors, some empty offices and unused equipment, and, above all, a discredited Jim Crow heritage.

The ousted president did turn to the Rosenwald Fund, but merely to obtain, through Dr. Edwin R. Embree, financial aid for the founding of another college. Another Chicagoan who gave him all possible help was Marshall Field, department store owner and publisher. Dr. Sparling knew that there was need for a progressive college in Chicago. Up to that time only one-fifth of Chicago's 20,000 high school graduates were able to attend college. There were many intelligent youngsters who did not have the opportunity of an all-round education, either because they could not afford the high tuition fees, or because they were barred from the campuses by the Quota System. Therefore Dr. Sparling and his friends requested a charter from the State of Illinois to found a genuinely progressive college, with low

tuition fees, to be called Thomas Jefferson:

"Our application for the original charter was in the mail on the day of President Roosevelt's death. Hardly had public announcement been made to the country of the founding of Thomas Jefferson College, when, from East, West, and Midwest, by telephone, telegraph and letters, requests came to rename the college—Roosevelt College. Accordingly, on April 26, 1945, Thomas Jefferson College was renamed Roosevelt College as a living memorial to the life and works of Franklin Delano Roosevelt."

No time was wasted. A building in Chicago's Loop section was acquired as a temporary seat of the new College, a teaching staff, containing many former members of the "Y" College, was formed, and nearly 1,500 students enrolled in the first semester. At a large dinner at the Stevens Hotel on November 16, 1945, the widow of the late President dedicated the College with the following memorable words:

"Roosevelt College of Chicago was founded to 'provide educational opportunities for persons of both sexes and of various races on equal terms'; and to 'maintain a teaching faculty which is both free and responsible in the discovery and dissemination of truth.'

"I, Anna Eleanor Roosevelt, dedicate Roosevelt College of Chicago to the fulfillment of these dynamic principles: to the enlightenment of the human spirit through the constant search for truth; and to the growth of the human spirit through knowledge, understanding, and good will."

These words had a definite meaning as far as Roosevelt College was concerned. Aiming to have a student body of 6,000—the present enrollment is close to 4,000—this college fills a real need in a time when discrimination is again raising its hideous head. Only last September, the B'nai Brith Vocational Service Commission released a disheartening report, according to which the proportion of Jewish students enrolled in American institutions of higher learning has dwindled since 1935. The decline, we are told, is due, at least partly, "to increased discrimination against Jews in professional schools and departments." Needless to

say, other ethnic groups suffer from this spirit of bias, if in different degrees.

It is, perhaps, too early to evaluate the accomplishments of Roosevelt College in the various fields of learning. For the time being it is sufficient to say that, with a Liberal Art Faculty, Commerce Faculty, and Music School, it ranks with the best institutions of the Middle West. It has now a teaching staff of about 200, including many Jews, some of whom are "refugees," and one thousand applications for teaching positions are on file. Its library which, in the beginning, consisted of a card table, a portable typewriter, a folding chair and two orange crates, has now some 40,000 books.

But there are features that distinguish Roosevelt College from nearly all American colleges. Ordinarily, the Board of Trustees of a college consists of wealthy men who determine the school's philosophy. Roosevelt College has a labor leader, an educator, a research chemist, and a newspaper editor on its Board of Trustees, and the three major religious groups are represented as well as the major racial minorities. Significantly, the Board includes several members of the faculty. The Board has no right to dictate what should, or what should not be taught; teachers and students are free to participate in any phase of the community life which they find most congenial, and no questions are asked.

Dr. Sparling told me that, at the outset, he was assured by many people, including liberals, that his school would fold up in no time. Others predicted that Roosevelt College would be an all-Negro or an all-Jewish institution. He used to reply to this as follows:

"If such is the case, so be it. We wish to educate those who most want an education and who are best fitted to profit by it. But we never believed that the presence of Negroes would keep away eager and intelligent white students any more than we believed that the presence of Jewish students would prevent Protestants and Catholics from attending the college. Our experience is to the contrary."

The president knows how his student body is divided as to race, creed and color, but he dislikes questions like "How many Negroes?" or "How many Jews?" and declines to give figures. He lets you

look into the class rooms, though, where you will notice that the students are about evenly divided as to sex, and that there are Chinese, Japanese, Negroes, Levantines, Americans of Latin and Anglo-Saxon origin among them:

"You can tell from merely seeing our fine, young student body in the corridors, classrooms and library that we have people of all races and many creeds and that all are friends in learning. We at Roosevelt College are a little embarrassed in having to defend this kind of democracy in a country whose Constitution laid down simple rules of brotherhood one hundred and sixty years ago."

More power to you, Dr. Sparling! We are convinced that the success of your progressive institution will show our patriots that the future lies, not in the continuance of prejudice and bias, but in the abolition of such evils as the quota system, which, according to your own unequivocal statement, is based on un-Christian and unscientific standards.

Neutral Jewish State Planned in Palestine

DR. NAHUM GOLDMAN, of the executive of the Jewish Agency for Palestine, said in an interview that Jewish legal experts, working on a draft constitution for the projected Jewish Palestine state—which may be named Judea—have included a clause binding the country to neutrality on the Swiss model in any future world conflicts.

Dr. Goldman said that perpetual neutrality would be justified because millions of Jews would still remain scattered in the Eastern World as well as the Western World.

A Jewish Agency spokesman said, however, that a period of "indefinite" conflict with partition-resisting Arabs was foreseen and an army of at least 10,000 would have to be maintained at an initial weekly expenditure of \$500,000 to defend the country.

Between 100,000 and 200,000 Jewish immigrants will be brought in by the end of 1950, with those now in European displaced persons camps receiving priority.

The United States may be asked to sell or lend-lease ships for transporting them.

*Part Two of An Original Survey of the
Jewish Characters in the "Human Comedy"*

THE JEWS IN BALZAC'S NOVELS

by ALBERT MORDELL

BALZAC assumes contradictory attitudes toward his women of Jewish birth. He hates and admires them.

He marries some of his characters, good and bad, to Jewish women, or makes the latter their mistresses. Lucien de Rubempré, the hero of "Lost Illusions," has two Jewish women successively as mistresses. Eugene de Rastignac, the most prominent person in the "Human Comedy," marries a half-Jewess, the daughter of Nucingen. The noble soldier, Genestas, in "The Country Doctor," marries Judith, a Jewish girl, when she becomes a widow, even though she had once spurned him for his friend.

There are three outstanding women of Jewish extraction in "The Human Comedy," Josepha Mirah, Coralie and Esther van Gobseck. Vicious as they are, they have their good qualities in generosity and self sacrifice.

Josepha Mirah, the Jewish singer, appears in "Cousin Bette," one of Balzac's last works and regarded by some as his masterpiece. She was seduced by Celestine Crevel between the time of his first and subsequent marriage to his mistress, the infamous Valerie Marneffe. Baron Hector Hulot stole Josepha from Crevel, and she in turn took another lover in the Duc d'Herouville. She maintained luxurious apartments. What is interesting about her is her kindness; this feature probably furnished the motives of later novels about the noble qualities latent in courtesans. Though she abandoned Hulot after having ruined him, she showed him some kindness. She even moralizes, and tells him that he is better than "cold, heartless bankers, supposed to be virtuous, who ruin thousands of families with their railroads, which are gold for them but iron for the *gogos* (dupes)." Thus Balzac through the mouth of a Jewish courtesan takes a fling at the Jewish bankers and railroad builders, Rothschild and the two Pereire brothers.

In the powerful scene in which the Baron's wife calls on Mirah to help her find her husband who had disappeared, we have genuine repentance on the part of the singer. "Madame," said Mirah in a tone of deep humility, "I injured you when I did not know you; but now that I am fortunate enough to see you, and in you the most perfect image of virtue

upon earth, pray believe that I realize the magnitude of my sin, and that I most sincerely repent; you may therefore be sure that I am ready to do anything to repair it."

She promises that she will find the Baron for her and makes a remark by which Balzac wants to show the attachment of even an immoral Jewess to her religion "Wait for a few days, madame," she says, "and you will see *him* or I will deny the God of my fathers; and for a Jewess, you know, that is a promise of success."

He drew another singer, also an actress, Coralie, the sweetheart of Lucien de Rubempré and she figures chiefly in "The Distinguished Provincial at Paris," the second part of "Lost Illusions." Balzac dwells on her Israelitish beauty—her oval face of ivory tint, her mouth red as a pomegranate, her delicate chin, and especially her eloquent jet-black eyes behind their curving lashes. He mentions her swarthy forehead beneath the double curve of ebony hair. Her breasts, he says, were like those described in the Song of Songs. Coralie was a victim of circumstances, having been sold by her own mother. She loved Lucien madly and ruined herself buying him various accoutrements, jewelry, canes and waistcoats. She was, as Balzac said, a noble nature. "Coralie, to all appearance bold and wanton, as her part required, was in reality girlish and timid, and love had wrought in her a revulsion of her woman's heart against the comedian's mask." Dramatic reviewers, in a conspiracy, attacked her. She became ill. She died, however, a Christian, poor and ruined for love of Lucien.

We thus find that generous impulses are imparted to the most abandoned of Balzac's Jewish woman types.

Such is the case also with Esther van Gobseck, daughter of a wicked Jewish woman, Sarah van Gobseck, who had been murdered, and great grandniece of

the half-Jew Gobseck, the usurer. She was not baptized but became a convert. She also was a child of circumstances. Balzac gives her the ancient oriental features, remarking that the Jews have "often been deteriorated by their contact with other nations." She was only eighteen and for many years could not read or write. She was then educated in a religious institution but longed for a wild life. She came under the influence of the villain, Jacques Collins (Vautrin), who posed under the name of Carlos Herrera as an honorary canon of the chapter of Toledo. He finally obtained her for Lucien. The story of her love for the latter, and of Nucingen's love for her, and of her spending the money she obtained from the banker on Lucien, is told in the first two parts of "The Splendors and Miseries of Courtesans." She was the ideal courtesan, and eclipsed Coralie. She finally committed suicide. Her portrait is probably the most successful Balzac drew of an abandoned Jewish woman who still had some noble qualities. She is one of the great creations of French literature.

Her prostitute mother, Sarah van Gobseck, need not occupy our attention. However, Balzac gives us the time-honored moral, "The wages of sin is death"; being murdered and committing suicide are the fates, respectively, of mother and daughter.

Balzac, however, we know had the greatest admiration for Jewish women, especially for the leading Jewish actress of the day, Rahel Felix, who stirred the world with her acting in Racine's tragedy "Phedre."

Balzac, in reply to the criticism that he drew criminal types and courtesans, said he had found noble sides to their natures and drawn them in connection with the study of the human heart. Defending himself for the story of Nucingen

and Esther, he says that Nucingen is like Moliere's Geronte in "The Physician in Spite of Himself," despised, duped and ridiculed, but transferred to a modern setting, while Esther, he thinks, may have grandeur in the vicinity of the cold and elegant corruption of the princess and the monstrosities of upper banking. Balzac says he sought to criticize and analyze society in all its aspects.

In spite of Balzac's portrayals of vicious Jews he did not draw them thus because they were Jews. His Frenchmen are even more villainous than his Jews. Valerie Marneffe is worse than Esther, for she makes several men believe they are the fathers of her child. His arch criminal is Vautrin, who is not a Jew. He has other bankers who are usurers besides Jews. Balzac marvels at the duality of the human character, and especially notes it among Jews. But he held himself free from prejudices. While nominally a Catholic and presuming it the best religion to curb vice, he implies that if his Jewish villains had followed their religion they could not have consistently been the rascals they were.

He also unwittingly gives us a lesson against assimilation. Most of his characters scarcely know they are Jews. Yet Balzac was not familiar with the literature of the Jews. He wrote also of types who did not know the literature or practice the religion of their own people. But he was aware that most Jews were faithful to their religion. He knew that the great lawyer Cremieux, a member of the Chamber of Deputies in the mid-forties, was a devout Jew. Incidentally, Balzac with admiration once heard him try a case in behalf of a woman charged with forgery who sought money for an unfaithful lover, and he proudly records in a letter to his future wife the conversation he had with the great man. Rothschild was also true to his religion, but if Balzac attacked him, it must be remembered that Cremieux himself turned for a while against Rothschild and brought in an amendment to curb his power and abolish his methods; this in spite of the fact that they had worked together in the Damascus affair.

Balzac being a monarchist and a reactionary, was opposed to republican or

[Continued on page 9]

JEWES IN THE SOVIET ZONE

by PAUL GREEN

BECAUSE of the difficulty of communication between the eastern and western halves of Germany and the hesitancy of the Russians in permitting correspondents to tour their zone, less information has been released about the Jews under Soviet administration than about their brethren in the Allied areas. However, this has not prevented the Jews in the Soviet zone from maintaining contact with the rest of Germany, and recently the first formal step was taken to form closer relationship with the establishment in Frankfurt of a Central Coordinating Committee to organize communal activities throughout the country.

One of the members of the committee is Dr. Hans Erich Fabian, who is also general secretary of the Federation of Jewish Communities of the Russian zone.

According to Dr. Fabian, the number of Jews in the Soviet zone is about 1,500. This is a considerable reduction from pre-Hitler figures, when up to 100,000 Jews lived in those areas. The 1,500 figure includes, besides German Jews, those of other nationalities.

One great difference between the British and American zones and the Soviet area is the complete absence of DP's in the latter sector. Most of the foreign Jews who were sent there as slave laborers were permitted to leave after the war, while the rest were allowed to remain and to integrate themselves in the Jewish community.

Dr. Fabian says there is no Jewish problem in the Russian zone, such as exists in the rest of Germany. The Jews have full freedom to live their religious and communal lives without interference on the part of the authorities. Relations with the Russians are everywhere good. Because of their strict indoctrination in racial tolerance, Russian officials, soldiers and employees are free of the taint of anti-Semitism. On the other hand, they ignore the fact that the Jews were the worst sufferers at the hands of the Nazis and have special difficulties which should be recognized.

As far as the Germans go, anti-Semitism in the Russian zone is the least noticeable of all the zones. That is not to say that it does not exist. The Jews know, on the contrary, that it does, because of such acts as desecrating Jewish cemeteries in the dead of night, and sending Jews anonymous threatening letters. But there are no such gross manifestations of anti-Semitism as in the western zones. Dr. Fabian says this is primarily due to the great fear that the Germans have of the Russians, who will not tolerate racial discrimination and have established legal penalties which are rigorously applied.

Together with all other victims of Nazism, Jews have a preferred position in food distribution. They receive ration cards one category higher than the one to which they would be ordinarily entitled. For instance, if they are listed as "workers," they are given the ration card for "heavy workers." This comes out to about 200 calories a day more than they would otherwise get. Notwithstanding their status, the desire of Jews to leave this part of Germany is as widespread as elsewhere.

The Russians place no obstacles in the paths of those Jews who travel around the zone or in the other zones in the interests of the Jewish community. Dr. Fabian has had no difficulty in going anywhere his duties call. The authorities readily approved the application of the Jews to participate in the all-zonal organization.

Most of the Jews who so desired have returned to their prewar occupations. A majority of them are in business, but very few are in the professions. For example, there is not a single Jewish doctor in the entire zone, and only one Jewish lawyer. That testifies to the thoroughness with which the Nazis exterminated the professionals. A substantial number of Jews are government employees, but none of them have attained prominence in party political circles.—By J. T. A.

radical ideas and hence had little sympathy with the Saint-Simonians among whom were many prominent Jews of France, including Olinde Rodrigues, the Pereire brothers, the bankers, and Leon Halévy, the playwright.

It also might appear that Balzac was anti-Semitic because of casual remarks he makes about the Jews. He also, often in his dialogues, refers to them by their race instead of by name, as "the Jew said this," or "the Jew did that," but this was a conventional practice in literature dating from the times when Jews were not treated as equals, and even later writers, like Dickens, indulged in this literary slight. In one case, in connection with Remonencq, the Auvergnat villain in "Cousin Pons," Balzac writes of him: "A Jew's shyness and concentrated greed looked out of those dull blue circles (eyes), though in his case the false humility that masks the Hebrew's unfathomed contempt for the Gentile was lacking." Yet in commenting upon his penury and shabbiness Balzac says: "Thus we see that all Jews are not in Israel." He states further that Gentiles have failings in common with Jews. Speaking of the methods by which certain peoples get rich he says: "Jews, Normans, Auvergnats, and Savoyards, those four different races of men all have the same instincts, and make their fortunes in the same way; they spend nothing, make small profits, and let them accumulate at compound interest. Such is their trading charter, and *that* charter is no delusion."

For the Jewish people as a whole and their genius, he had a great admiration. The famous encomium on Rossini's opera "Mosé in Egypt" in Balzac's story, "Massimila Doni," is really a paean for Moses and the Jewish people. Balzac verily runs away with himself in his wild enthusiasm as he puts his own views in the mouth of the Duchess of Cataneo and she recounts the scenes and comments on the music and story as it progresses. The scene is her box in the Fenice Theatre in Venice, in 1820, before the opera, or oratorio, was written by the composer as "Moïse," and a French physician is one of her guests. Moses is described by her as the liberator of an enslaved race. The great Biblical drama expresses the sufferings of a whole nation, she says. She re-

counts the story of the love between Pharaoh's son and the Hebrew woman, who is torn by her love for her people. "What can be finer than a whole nation demanding liberty, held in bondage by bad faith, and piling marvel on marvel to gain freedom?" the countess asks. Here earth and its dominions try to defeat God, in whom the Jews have faith. Two nations are face to face. She goes into ecstasies, as all did in those days, over the hymn of the delivered Hebrews. Rossini really presented the longing for the liberation of Italy, then under the Austrian yoke.

The magnificent piece of musical criticism becomes a eulogy by Balzac on the ancient Jews, and especially on Moses.

And what but a tribute to the Jews is the majestic interpretation of "Robert le Diable" given by Gambara in the story which bears his name, as he waxes more and more frenzied in speaking of Meyerbeer's opera? Balzac loved this work. His great passion for music made him grateful to the people who gave to the world the persons who composed them.

There was one occasion when Balzac spoke out personally against a group of Jews. This was when he was visiting his future wife at Wierzychownia, in the Ukraine. He wrote to his sister about the Jews there and said that Shylock is a mere rogue and innocent compared to them, that they charge each other even fifty per cent interest. This letter was written in the saddest period of his life, when his long courtship seemed doomed to failure, when he was having difficulty getting his play produced, and when he was suffering from heart trouble. It was written at a time of extreme irritation. It did not represent his opinion of the entire Jewish people.

Balzac has left us a statement which represents his true attitude towards the Jews. It is in a reflection of Lucien du Rubempré in the third part of "Lost Illusions," published in 1843. Balzac, through Lucien, refuses to accept belief in the usual hostile derogation of a people as a whole. He virtually repeats Burke's view that one cannot indict a whole people. He shows that each of the various nations of Europe has virtues as well as vices and holds that a recognition of this

fact is nearer the truth. "Yes," he says, "the Jews are considered ignoble. Reverse the verdict and you should arrive within a reasonable distance of the truth." Thus he enumerates the Jewish virtues: "The Jews have monopolized the gold of the world; they compose 'Robert the Devil,' act 'Phedre,' sing 'William Tell,' give commissions for pictures and build palaces, write 'Reisebilder' and wonderful verse; they are more powerful than ever, their religion is accepted, they have lent money to the Holy Father himself."

Thus, in one breath the great French novelist crowns Meyerbeer, composer of "Robert the Devil," Rachel, the actress in "Phedre," and Heine, author of the "Reisebilder," because they were Jews. The only name of a Jewish singer in "William Tell" that has come down to posterity is that of John Braham.

Balzac's introduction of Jewish criminals in his novels has been put to ill usage. When anti-Semitism broke out in France during the Third Republic, he was imitated but misrepresented by writers who published vile anti-Semitic novels. These were written with malicious intent; Leon Daudet, son of Alphonse Daudet, drew Jewish criminal types, but he made it emphatic that these types were criminals only because they were Jews, and the implication was that all Jews were criminals. Balzac, on the contrary, drew more French criminals than he did Jewish, and he never implied that his Jewish criminals were such because they were Jewish.

It also is of interest that the genius of Balzac has won special admiration from Jews, particularly Georg Brandes and Stefan Zweig, whose second work on Balzac, on which he had been working for ten years and which was to be his *magnum opus*, appeared posthumously. However, the greatest monument erected to Balzac was by a Jew, Anatole Cerfberr, who conceived the idea of a Repertory of "The Human Comedy," giving a detailed biography of every character. As a similar idea came to another man, Jules Christophe, they combined their efforts and produced a work crowned by the French Academy to which there is no comparison. It is absolutely indispensable to the Balzac student.

NEW BOOKS

"Blessed is the Match," by Marie Syrkin. The Jewish Publication Society of America and Alfred A. Knopf Co.

THIS is a book which will inspire a new sense of pride and dignity in the heart of every Jew. To a non-Jew who will read it—and how I wish that countless numbers of them would read it—it will give a new understanding and a new appreciation of the Jew; it will reveal a picture of a Jew such as he has never imagined.

We are accustomed to read of the sufferings and the tortures which the Jew underwent in the Hitler era. This book tells a different story; it tells of the heroism of the Jew in those years, of his undaunted spirit, of the bravery that he displayed in fighting the Hitler hordes in Europe, Africa and other fronts. The author is not interested in pointing out the role of the Jewish soldiers in the Allied armies. That she left to others. She was interested in revealing facts (which, alas, few know) of the role that the Jewish partisans played fighting underground in the very lands of the enemies, and above all, of the remarkable feats of valor performed by the Palestinian Jews, who joined these underground forces and often were the leading spirits in their adventurous undertakings.

We have read much about the uprising of the Warsaw Ghetto. But nowhere have we seen such a graphic portrayal, based upon facts, of an event that will go down in the annals of history, an event showing how the Jews of Warsaw "died with honor" because the only life they wanted was "a life with honor."

The story of the parachutists leaving their new found home in Palestine to bring rescue to their ill-fated brethren in the hells of Europe, their ingenuity in making contacts with fellow Jews, and the bravery with which they faced their captors, is one of the most dramatic tales recorded in any literature. The exploits of Hannah Senesch, who has become the national heroine in Palestine, is the most fascinating of all.

And finally, the author describes the working of the Haganah, in Palestine, its role in organizing the underground

work in Europe and in fashioning the armor of protection, as it were, for those who are in Palestine and, even more so, for those who strive to enter the Land of Promise.

All this is told in a style that is simple, yet eloquent and stirring. The reader is held spell-bound from beginning to end. All who read this book will be grateful to the author for an enriching experience.

"A Palestine Picture Book"—*Photographs* by Jakob Rosner. Schocken Books, New York.

THIS is a volume that tells the story of Palestine in pictures only; and it is remarkable to see how effective the story is. Perhaps it is due to the perfect art that this photographer displays; it may be due to the richness of the Palestine scenes that are revealed. The effect, however, is clear—the reader is held fascinated by the striking views of both the old and the new with which Palestine abounds.

The book is divided in six sections, portraying the land itself—its scenic beauty from the snow-clad peak of Mount Hermon to the low depths of the Dead Sea. Included also are striking views of the remains of a 4th century synagogue at Capernaum, recently excavated. The next section consists of views of the Jordan, its gradual descent into Lake Kennereth, with its beautiful cities and villages at its shores. This is followed by views of two modern cities, Haifa and Tel Aviv; and then the rural settlements. A most interesting section is devoted to the Yemenite Jews in Palestine, their picturesque types, their occupations, their young at school and play. The concluding section shows views of Jerusalem—the old and the new—rich in its varied styles, historic monuments and the creations of the new Jew of our day.

This is a book that will appeal to everyone. It will be an ornament for every home, and should, by all means, adorn every Jewish home. It will make a beautiful gift.

"Schocken Books" deserves our gratitude for having produced such an exquis-

itely beautiful volume to portray the beauty and grandeur of old and new Eretz Yisrael.

"A Handbook on Judaism, as Professed and Practiced Through the Ages," by Dr. Meyer Waxman. Bloch Publishing Co.

DESPITE the fact that the latter years have witnessed the appearance of many books on Jewish interest, very few have appeared which deal specifically with the Jewish religion. Most of those which have appeared are for children, and treat the subject superficially. We therefore welcome this volume, which fills a great need in Jewish life in America.

Dr. Waxman is a notable Jewish scholar who has already enriched our literature. His great work, "A History of Jewish Literature," is today one of the outstanding and recognized texts in that field. He has now rendered an additional service of merit to our people in writing "A Handbook on Judaism." This is a book for an intelligent reader who wants to become familiar with the beliefs entertained and the practices observed by the Jew throughout the ages. It is important to have such a clear and concise presentation, for, to quote the author, "In this period of Jewish history, when Jewish life and Jewish thought are undergoing many changes, it is desirable to provide a succinct statement of the traditional Jewish pattern of life and thought for the average Jew, and the non-Jew as well. Such a formulation may serve, at the least, as a backdrop against which the varied patterns of our own day may be viewed."

The author does not sermonize, nor plead, nor propagandize. He states facts, and states them well and clearly. The average American Jew, who has not the advantage of a good formal Jewish education, will find here a mine of valuable information about our faith which will help him better to understand and to appreciate what gave meaning and beauty to the life of the Jew in the past. And the Jew who is blessed with Jewish

knowledge will also find here great interest in the logical and well-planned presentation of this important theme.

"*A History of the Jews*," by Solomon Grayzel. The Jewish Publication Society of America.

THERE has been a great need for a well-written, popular history of the Jews, and Dr. Grayzel has ably filled this need. We do have other good histories, but some are too technical, written for the serious student; others are too popular, giving only the highlights of our past presented in story fashion. Dr. Grayzel has succeeded in writing a real history text book, giving the most essential and important facts, and at the same time presenting this material in a manner that will hold the attention of every intelligent reader.

Dr. Grayzel, out of the richness of his experience as a teacher of Jewish history, knows the latest techniques and methods of presenting an historic theme, and this volume amply demonstrates this fact. It is not just an account of great personalities and their achievements, nor just the record of Jewish sojourn in various lands. It is the dramatic portrayal of Jewish life as affected by the various peoples and civilizations with which it came in contact, and by the complicated social and economic movements in the more modern times. It is an interpretive presentation of Jewish history from the destruction of the first Temple in 586 B.C.E. down to our own times.

No work, covering such a vast period of time in one volume, can be perfect. Some may feel that one or more of the periods or movements should have been treated at greater length. But these are criticisms that can be made of every such effort. Dr. Grayzel is deserving of high praise for presenting to the Jewish and non-Jewish reader a text in Jewish history that will give the reader the essential facts, and that can also be read with pleasure, delight and interest.

"*American Promise*"—*A History of the Jews in the New World*, by Sulamith Ish Kishor. Behrman House, New York.

THIS is an excellently written story of the Jew in America from his first arrival on these shores to this day. It will appeal particularly to young people, as the author has the unique gift of holding the

interest of the youthful reader, and should make an excellent text for high school students. Older people, too, will find the book interesting, and will learn many facts about the role which the Jew has played in the growth and development of America. It should give readers a new appreciation of the place and function of the Jew as citizen of our beloved land.

"*King Lear*," by William Shakespeare. Translated into Yiddish by Dr. A. Asen.

DR. ASEN has already enriched Yiddish culture by having translated into that language some of the greatest gems in English literature. Longfellow, Byron, Tennyson, Walt Whitman, Thomas Moore—are some of the authors whose poems are now greatly appreciated by Yiddish readers because of Dr. Asen's beautiful translations. The *Rubayat of Omar Kayam* and all the sonnets of Shakespeare have also been made available in the Yid-

dish tongue through his indefatigable and capable pen.

And now he offers us the great work of Shakespeare, *King Lear*, in the Yiddish language. Dr. Asen is not only a capable translator, but also a gifted poet himself. It is this unique combination which he possesses that makes this work—like all his work—so beautiful. He is able to transmit not only the meaning of the words, but the poetic richness inherent in every phrase. The reader is carried away by the charm of the language and the richness of the poetic quality of the entire work. One acquires a new appreciation of the Yiddish language, of its capability to express the most sensitive feelings of the human heart.

Dr. Asen deserves the thanks of every lover of Yiddish, and we hope that he will continue to render many more classics of English literature in the language which is still spoken and loved by millions of our people throughout the world.

HEBREW AT ERASMUS HALL H. S.

IN A previous statement we urged all who attend or about to enter Erasmus Hall High School to elect Hebrew. Further details follow:

Erasmus Hall High School, the oldest secondary school in the State of New York, will add Hebrew to its curriculum for the coming semester—thus becoming the twenty-third school in this city to teach Hebrew as a modern language.

The announcement was made by Maximilian Moss, member of the Board of Education, who stated that a recent analysis by the Board indicated that while enrollment for other languages decreased or remained static, registration for Hebrew in high schools and junior high schools increased about six per cent. Approximately 3200 students are now enrolled for this course throughout the city.

Mr. Moss stated that since 1929, when Hebrew was admitted on a par with other languages taught in the New York City public high schools, the number of applicants for the course has increased annually. "It has always been the firm belief of the Board of Education," he

said, "that the American traditions should motivate its attitudes in spirit as well as in words. It was felt that Hebrew culture, one of the main bedrocks upon which our country was founded, is of great interest and concern to a large number of our citizens. Hebrew and Hebrew culture should have an equal place in the school curriculum and in extra-curricular activities along with other languages and cultures."

Like other high schools in the city, Erasmus Hall will offer Hebrew as an elective with full graduation, college entrance and Regents credits. Students who have studied Hebrew elsewhere may receive one year's advanced credit upon application.

Mr. Moss pointed out that according to the rules of the Board of Education, students desiring to study Hebrew who are assigned to high schools not offering the course, may apply for transfers to schools in zones where the subject is given. With more high schools adding Hebrew to their curriculum, the problem of transferring students is minimized.

WHEN Henry came out on the lawn, on the first night of his return home from school, Mac, his next door neighbor, who was watering the grass, beckoned him over. Mac and his wife had lived in the neighborhood since Henry was a kid—and his yard had always been the best kept on the block.

"The other night your Dad was showing me those Lugers you brought back," said Mac. "Guess you got pretty handy with a gun while you were away in the army."

Then he turned the nozzle of the hose until the water was a fine spray. "It's about the Boling place across the street—that's why I called you over. Guess you know old man Boling sold it while you were down at school. Some realty company bought it and Boling's been renting the last few months."

Absently Henry flipped his cigarette on the grass. Mac stopped talking and an odd expression came into his eyes. It was like that everytime you did something to his yard. "I'm sorry, Mac," said Henry, and picked up the butt. Mac's face relaxed.

The Boling place, a light yellow brick cottage, was across the street, down about half a block. Henry remembered one day before the house had been built, when there had been only an empty lot and old man Boling and Chester had stalked through the weeds. "My daddy's gonna build a house here," said Chester.

That was Henry's first meeting with him. He couldn't have been over seven then, and it was surprising how little he had changed in all the years he and Henry had grown up together.

Mac said, "The Bolings were really planning to go to Los Angeles. The boy's death just crushed 'em—but the housing shortage being what it was, they decided to stay here for a time."

The fragrance of the wetted grass—the scent of Mac's gardenias—brought back old memories to Henry. He and Chester used to sit on the front step, pulling twigs off the cedars, talking about the latest model bombers . . . discussing the war . . . anxious to get into the fight.

Good old Chester, he thought, peering down the street and noticing for the first time, the tall cypress that stood in the

They Didn't Want the Jewish Family in Their Neighborhood—All But One Man

CYPRESS BY THE WALK

By SYLVAN KARCHMER

Boling's front walk. It shot up, higher than any of the house tops on the block. Slender, unbelievably green, it swayed gently in the early evening breeze, bringing to his mind some vague imagery . . . he knew not what, something reminding him of Chester.

"Now," said Mac, interrupting his thoughts. "This is what I'm gettin' at. In March the real estate people sold the house to a little liquor dealer down on the south side. He and his wife and half a dozen brats—that's who's going to live in the Boling place. They made the Bolings get out last week—I saw 'em move their things."

"Gee," said Henry. He looked at the cypress again and realized he hated to see them go. "That tree over there, Mac." He pointed to the Boling's yard. "Sprang up fast while I was gone."

Mac gave it a brief glance. "Yep, those cypresses grow fast. Now let me tell you what we did. We called on this Abie Machell and we advised him to sell the Boling house . . . not to move in."

"I don't follow you," said Henry.

"Look," cried Mac. "You were a paratrooper in the army—you did your share and all that, and what's more, Chester Boling was your best pal. You certainly ain't gonna sit by and see his poor old folks evicted by some greasy little—well, some foreigner, who can't even talk English decent. We told him frankly he'd never be accepted in this neighborhood."

He picked up the hose and turned the nozzle until the water came out in a steady, hard stream. It dug a hole in the soil by the rosebushes. He adjusted the flow so that the water came with less force.

"What I got in mind," he said, "just in case they're stubborn and try to move in . . . is a few nights' vigilante duty in front of little Abie's house. Of course," he added quickly, "after the way we warned him, my guess is he won't even try to move in."

While talking, he nudged Henry's arm.

"There they are," he said. "The Machells. Just look at 'em."

A shining black car had pulled up by the cypress in the Boling's yard. A troupe of children tumbled out. They raced up the walk, pulling leaves off Mrs. Boling's arbor vitae, as they ran on the porch. Henry sat on the step while Mac went in to change his shirt, and watched Abie Machell, who was very round-shouldered, help his wife out of the car. He saw them stare at the cypress. These strangers in Chester's yard left a bitter taste in his mouth . . .

"Ready?" asked Mac and they came down the front walk.

Two dark-skinned little girls were playing on the steps at the Boling's. When they saw Henry and Mac, they fled around the house. Henry laughed at the confusion in their black, sparkling eyes. "Sure are pretty," he commented to Mac.

Mac merely grunted.

Mrs. Machell was standing by the French door that opened to the porch. Now that Henry was close to her, he saw she was rather attractive. For a moment he imagined she might have been one of those Italian women in Rimini, standing guard over her gutted home, watching—with eyes that were soft and liquid and harassed—the GIs strolling down the street. There was something indefinitely familiar, too, in the tired expression on her face, and in the unconcealed anxiety of her glance, as it passed questioningly from Mac to Henry.

"Good evening," she said, but her voice held no welcome, only nervousness and suspense.

Mac looked at her as if he were going to spit. "Where's your husband?" he demanded. Henry had heard him use that same tone of voice to the colored man who worked in his yard.

A little brunette tot, with rich,

creamy-colored skin, was clutching her mother's skirt. "Call Papa," said Mrs. Machell.

In a few moments he came out. He guessed the purpose of their visit and asked them, "We have done bad by you, so you should come like this?"

His was a soft, melodic accent. A black, unruly lock of hair kept falling over his forehead. He brushed it back with fingers that were slightly trembling. Henry tried to remember where he had heard that kind of accent before. These people were so familiar . . .

"Listen," said Mac. "What we got to say won't take us long: this house belonged to a neighbor of ours. The only kid he had was killed in the Pacific. You forced his folks out so you could move in—now I want to tell you Chester Boling's neighbors will never stand for that."

Henry saw Machell's dark cheeks flush. "Abiel!" Mrs. Machell spoke hurriedly. Her voice was a shrill whisper in a language Henry could not understand. Then she turned on the children, who had gathered in the doorway, and scolded them for listening.

There must have been five of them, Henry noticed. They had narrow shoulders and one of the boys wore a gold brace on his teeth. The girls had deep-dark, tender little faces and eyes round and large.

"For this young man's death we are sorry," said Machell, turning to Henry. "But is it our fault—because we bought this house?"

His words trailed off indecisively, and suddenly looking at the faces of the Machells, Henry remembered the jargon, the gestures . . .

He was back at Pomigiliano, the airport outside Naples, waiting to hitch a ride back to his outfit. A sergeant and a corporal—going to Ancona—were sitting on the grass beside him. "You think maybe we can catch a ride?" the sergeant kept asking Henry. His features were heavy and his coloring, like the Machells', dark. "The corporal and me gotta get back," he said. "In the States the corporal's wife just had a kid. We're gonna do some tall celebrating up at Ancona."

You could hear his voice all over the field. Annoyed, Henry moved out of range of the conversation, and waited in

the shade of the B-26 until the pilot came up.

The pilot was a little dubious about giving the sergeant and his friend a ride, since they carried no chutes, but the sergeant kept wheedling until finally the pilot gave in.

The sergeant was at the door of the bomber first. Inside he called out, "Dubs on the seat." There wasn't much room in the plane, and Henry and the corporal squatted on the floor. "Say," cried the sergeant, "is that a parachute bundle over there? Don't get my seat. Jeez, what luck to find it!"

Henry tried to read the Stars and Stripes, but the sergeant's voice kept pace with the motor. He talked a mile a minute, and every word was accompanied by a gesture of his hands. Henry was disgusted.

They were over a low, sloping plain near Foggia, when he noticed the plane had commenced to list. Almost immediately a convulsive shudder ran through the bomber. The motor sputtered and died away. Henry clutched his chute and started tightening the strap. He didn't need the pilot to tell him what was wrong.

"Better get your chute ready," he yelled.

The sergeant leaped up from his seat; excitedly, he waved his hands and started jibbering in that foreign language Henry couldn't understand. What's he scared about, he thought, he's got a chute . . .

The pilot called through the interplane phone, "Take it easy, fellers. I'm dropping—get ready to jump."

"How do you work this thing?" asked the sergeant. But it was the corporal's voice that rang in Henry's ears. "What'll I do?" he moaned, wild with fright. He had no chute, and Henry, adjusting his own, remembered the corporal talking about his wife and baby back in the States. Gee, he thought, what a way to die . . .

And then it happened: the loud-mouthed sergeant was taking off his chute. "Strap it on quick," he cried to the corporal.

The corporal stared wildly around him. "Who, me?" he cried. He tried to get to his feet, swayed and fell to the floor.

Henry yelled at the sergeant, "You're crazy, put that back on."

But the sergeant paid him no attention. "Take it—you ain't got all day."

And still the corporal couldn't comprehend. He sat on the floor, the tears ran down his cheeks. Finally the sergeant helped him with the chute, as Henry swung open the door. A great blinding gust of wind struck his face. "You there, jump." Henry pushed the corporal. Then poised in the door, he slowly turned his head and for a second his eyes met the doomed sergeant's. "Good luck, captain," called the sergeant from the floor of the plane. Henry did not say, "that was decent of you" nor even "goodbye." He took a deep breath and stepped forward into the air . . . without saying a word.

Now Mac's voice from the walk aroused him. "Coming?"

Henry frowned. "Just a minute," he said. He walked over to Machell and extended his hand, introducing himself.

Both Machell and his wife looked blankly at him.

"Trouble we must have yet," cried Mrs. Machell. Her large shoulders shook disquietingly and Henry saw the sergeant again. You would have thought he would have been the first to jump and instead . . . "Good night," he said quickly to the Machells . . .

Two nights later he was just finishing his supper when Mac called him from outside. "They didn't listen," said Mac. "They moved in anyway. Well, we've been talking it over around here. Now you just oil up one of those Lugers you got . . ."

"Mac," said Henry slowly "They didn't do anything to bring on this trouble."

"Well, you're the only one in the neighborhood who thinks that," Mac said testily. "I've talked to lots of the boys, and they're not anymore anxious than I am to have that foreign element in this neighborhood."

Henry peered through the twilight at the cypress in Chester's yard. "I'd leave 'em alone, Mac."

"That element!" Mac grunted. "Why, first thing you know those kids will be over in my yard picking my roses."

"Be a calamity," laughed Henry. But

it worried him—all the neighbors siding with Mac . . .

"Well, if you change your mind," said Mac. "There'll be lots of fun tonight—scaring the daylighters outa 'em." Then he stopped, and walked across the lawn.

"Just a minute." Henry followed him. "I don't know who-all in the neighborhood's gonna be there tonight, Mac, but you might pass the word along, there will be trouble if they come. I'm not much at arguing, but it might be pretty serious if you go through with it."

Mac opened his mouth and stared at Henry. "I'll be deadgum," he muttered.

Henry waited until dark. Then he went to his room. Before loading the Lugers, he examined them carefully. When he came downstairs, his folks were sitting on the front porch. "Going out for a while," he said. "Might be late getting back."

He came up to the Machell's from the opposite side of the block, and as he waited on the porch, he noticed a rich heavy food odor. Did garlic smell like that, he wondered. It was funny, here of all places, he should smell it—on the Boling's porch. For a moment he heard Mac saying: "I just don't like that element." Then he laughed quietly to himself. What an odor, he thought.

Machell had been eating supper. He was holding a napkin in his hand when he came to the door.

"Can I talk to you alone?" said Henry. Machell spoke to the children and they left the room. "It's trouble," he explained, and held out one of the Lugers. "Think you can use this?"

For a moment Machell seemed to shrink back. Then he put his napkin on the table and his hand grasped the weapon. Mrs. Machell had been hiding behind the door. She rushed in now and held her husband's arm, talking rapidly in the strange tongue Henry could not understand—but her voice sounded frightened.

Machell touched her shoulder. "Now, Mama," he said in a quiet, grave voice. "Is this a way to act when the young man has come to help us. Better you should be quiet. It is nothing to worry."

She pointed to the gun.

"Now, Mama," he scolded her in his gentle voice. "Go back, finish in the kitchen with supper. Maybe even a glass

of tea you could make for him. And some of your strudel."

"I'll tell you," said Henry. "I might've made it worse than it is. But if we chase 'em off tonight, I got a feeling there won't be any more trouble." And briefly he explained the situation.

Machell's eyes were shining. "Why did you come like this tonight?"

Henry lighted a cigarette and took a long time to blow out the match. Why had he come? He didn't know—it wasn't that clear in his mind. But when he looked at Machell, he saw the dark, troubled face of the sergeant; he could hear him murmuring, "Good luck, captain." He was going to be dead in five minutes, thought Henry, and I didn't even say goodbye . . .

No, he didn't know how to answer Machell. He exhaled the smoke in silence, and sat down to wait in the darkened room. He had visited here with Chester many times. Now the room was filled with strange food odors that had never been in the house before. His mind wandered to the men who must be forming outside—he wished he knew how many Mac had rounded up. There were just two of them here, he and Machell . . .

Waiting, he thought how much it was like that night at Cenina, before they had jumped. He was up at three in the morning, and as he ate his C-rations, a feeling of nervous expectancy filled his gut. If only Chester, my pal Chester, were here, he had mused that night. And now in Chester's own home he said it again . . . Suddenly he felt Machell's hand on his shoulder. He sat up.

From somewhere in the distance a lonely train whistle broke the stillness of the night. But nearer were muffled footsteps, that came closer. Henry opened the front door and peered out. The breeze brought the scent of the cypress to him. He noticed the street light on the corner was out. Far off a car backfired. He shivered as he stared into the impenetrable night.

Suppose Mac's got the whole neighborhood—suppose they were all against him! But he didn't want to think about that. At Cenina there had been hundreds of them, wedged so close together they could feel the poundings in each other's ribs—and there had been comfort in their close-

ness. Here his sole companion was this stoop-shouldered little guy, who'd never touched a gun.

Motioning to Machell, they crept forward to the porch and waited by the honeysuckle vine until they could distinguish the shadows moving stealthily across the lawn. In front was a tall man.

Henry was positive there were only five of them . . . five out of the whole neighborhood. That's all Mac could round up. He didn't know why, but he felt a whole lot better. His grip on the Luger tightened. "First guy comes any closer is gonna get some lead," he cried.

A hoarse whisper came up from the walk. "He's got a Luger."

The voice didn't sound like Mac's but it might have been. Shucks, he thought, they were nothing compared to the Jerries. At Cenina they were hiding in the bushes, behind the church wall, waiting to kill us as we dropped. But these jokers . . . "Better get going before I take a notion to shoot," he called. He was feeling fine now. He was going to have some fun.

Just to scare them, he raised the Luger, aiming it above the top of the cypress. It made a loud noise in the night. "That was some blast," he grinned to Machell. He could hear footsteps running down the walk. And then he remembered: there had been two cypress trees out there. He had forgotten all about the other one . . .

Machell was talking to him. "You think they come back, these men?"

"I'll leave you that Luger," said Henry. "But personally I don't think they will—not tonight nor any other night. But if they do, I'll be just down the street . . ."

His eyes were accustomed now to the darkness. He could see the lone cypress. Resisting the early morning breeze, it loomed tall and unbending against the sky. He remembered the day old man Boling had set the two trees out. "Here's one for Chester—and here's one for you, Henry . . . Now you boys see which grows taller."

Chester had said, "I'll take this one." But Henry couldn't remember which tree Chester had selected. Could it have been the cypress that had sickened and been removed—or was it this one that had sprung up, straight and perennially green, while they had been away fighting . . .

NEWS OF THE MONTH

IMPLEMENTING U. N. DECISION ON PALESTINE

Losing no time in proceeding with the implementation of the General Assembly's decision on the partition of Palestine, the United Nations began preparations for the departure of the five-member Implementation Commission. Work has also begun on the selection of a U.N. governor for the city of Jerusalem which, under the plan adopted, will be under the control of the Trusteeship Council.

The committee, which was appointed immediately after the Assembly had approved partition by a 33 to 13 vote, with 10 delegates abstaining and one absent, consists of Bolivia, Czechoslovakia, Denmark, Panama and the Philippines.

Flushing Meadow was the scene of wild rejoicing after the tally had been announced. There was elation among the crowds in the galleries and the lobbies where Jews kissed each other and embraced members of the Jewish Agency delegation, congratulating them on their achievement. Non-Jewish delegates who supported partition were warmly congratulated by huge crowds.

Dr. Abba Hillel Silver, surrounded by press representatives, broke into tears while giving a statement to the press, and was unable to continue. It emphasized that the Jews are highly satisfied with the decision of the General Assembly, which marks a turning point in Jewish history.

"This noble decision to re-establish the Jewish State and restore the Jewish people to its rightful place in the family of nations will redound to the everlasting credit of the United Nations, and will be recorded as one of the most significant achievements," Dr. Silver said. "The Jewish people will forever be grateful to the nations which contributed to the decision. We are especially appreciative of the leadership provided by the United States and the Soviet Union, and are happy that in the solution of the Palestine problem these two great powers worked harmoniously together."

THE task of transporting 150,000 displaced Jews from Europe to Palestine within a short period and their temporary accommodation in Palestine until

A MINIMUM of \$250,000,000 was set as the 1945 goal of the United Jewish Appeal by the 1,200 delegates attending the UJA's national conference held in Atlantic City. The decision was reached following an all-day discussion in which leaders from Jewish communities throughout the country participated. Henry Morgenthau, Jr., former Secretary of the Treasury, was drafted by acclamation to serve again as general chairman of the United Jewish Appeal for the coming year. The conference also adopted a resolution urging that all sums above the \$250,000,000 "shall be devoted to the establishment of the Jewish State."

The \$250,000,000 quota was approved following the presentation of record-breaking budgets for the coming year by the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans, totalling \$395,367,000. Of this sum \$283,000,000 is required by the UPA and its constituent agencies, more than \$98,000,000 will be needed by the JDC and \$13,000,000 by the USNA.

☆

THE recent State Department embargo on the shipping of arms and ammunition to the Middle East, including the Jews in Palestine, was attacked here by Judge Morris Rothenberg, chairman of the American section of the Jewish National Fund. At a press conference, Judge Rothenberg declared that the U. S. Government's action was not understandable. "It is idle to say that the embargo also applies to the Arabs," he stated, adding: "The Jews are not attacking the Arabs, the Arabs are attacking the Jews. Moreover, the British admittedly have been

they take their place within the Jewish community's economic life will require upwards of \$400,000,000. Eliezer Kaplan, Jewish Agency treasurer, told an emergency meeting of the United Palestine Appeal board of directors.

☆

THE Jewish Agency has completed a blue-print for the Jewish Army and will be able to convert the unofficial militia, which is built around the Haganah, into a regular army at a moment's notice. For

LATE NEWS

selling arms to the Arabs for a long time and they are well supplied."

☆

THE appointment of Solomon Dingol as editor-in-chief of *The Day*, Yiddish daily, was announced by Morris Weinberg, the paper's publisher. Mr. Dingol has been managing editor of *The Day* for many years and has been on the daily's staff for the past 25 years.

☆

MRS. LOUISE WATERMAN WISE, wife of Dr. Stephen S. Wise, died after a six-day illness. Mrs. Wise was an artist and a social worker. She helped found the Women's Division of the American Jewish Congress and was its only president since 1931.

EFFORTS on the part of Egypt and Lebanon to precipitate a discussion on the legal merits of the Palestine question at the U.N. Security Council failed after the president of the Council, John D. L. Hoold of Australia, ruled that the session was obliged to limit itself to taking note of the General Assembly's decision to partition Palestine into Jewish and Arab states and could not embark on any discussion. After placing the Palestine case on its agenda, the Council deferred discussion on the issue indefinitely.

THE Zionist Organization of America has called on the Government of the United States "to facilitate the acquisition by the Jewish Agency for Palestine, through appropriate arrangements, of adequate military equipment for defense and security uses in Palestine." At the same time, it also urged the U. S. Government to "make available the necessary ships and facilities for the transportation of large numbers of Jews to Palestine for the resettlement in the Jewish state."

the time being, mobilization of Jewish youths is confined to those between 17 and 25, but the age limit may be extended upward if additional forces are needed.

The chief problem facing the Jewish authorities is the question of armaments. It will be for the U.N. commission to decide the type and quantity of arms to be allotted to the Jewish state. The problem is urgent since the steady withdrawal of British troops—20,000 are scheduled to leave during December—will seriously affect the ability of the British forces to maintain police and guard duties.

☆

THE American Jewish Conference concluded its fourth session at Chicago following the adoption of a decision, by 198 votes to six, to convert the organization into a permanent representative body of American Jewry.

The resolution recommending the conversion of the American Jewish Conference from a war-time organization into a permanent agency to act as spokesman for all Jews in the United States on domestic and foreign problems provides that "an organization, democratic in structure and representative of the American Jewish community, shall be established to secure and protect the rights and to promote the general welfare of the Jewish people here and abroad; and to enhance the contribution of the Jewish community to American democracy."

On the issue of including the domestic scene, principally the fight of anti-Semitism, within the purview of the proposed American Jewish Conference, the proposal that the organization act through the civic defense agencies was carried.

☆

JEWISH rabbinic and lay congregational organizations through the Synagogue Council of America, and Jewish community relations agencies through the National Community Relations Advisory Council, in an unprecedented action, have filed a single joint brief with the United States Supreme Court, in opposition to religious instruction classes in public schools.

Religious instruction of children always has been looked upon as a sacred responsibility and trust among Jews, the brief declares. But the Jewish organizations are convinced, it continues, that re-

ligious freedom and freedom of belief and worship can remain inviolate only so long as there is no intrusion of secular authority upon religious matters or of religious authority in secular affairs.

☆

SECRETARY of Commerce Averill Harriman has called on Congress to authorize the admission into the United States of an "adequate" number of displaced persons, pointing out that most of them were persons with varied skills which could be of benefit to the United States.

☆

CAMPAIGNS to sell "shekels" are under way in 600 major communities in this country, it was revealed here by the U. S. Central Shekel Board. The board, consisting of representatives of all Zionist organizations and parties, hopes to sell at least 2,000,000 "shekels," which entitle holders to vote for delegates to the next World Zionist Congress.

☆

THE Haganah will suspend "illegal" immigration to Palestine in favor of shipping arms for the defense of the new state —by the same clandestine methods, if necessary—a Haganah officer who just arrived in this country, indicated at a press conference.

Speaking under the auspices of the Americans for Haganah, Theodore Kollek, wartime liaison officer between Haganah and British intelligence, added that the arms needed by the Jewish militia will be purchased legally, but will be shipped by all possible methods.

☆

Jews and Arabs will be permitted to serve on the staff of the U.N. Implementation Commission, it was learned here.

A new ruling issued by Secretary-General Trygve Lie reverses a previous ban on inclusion of Jews, Arabs or Britons on the staff of about 60 persons which will work with the implementation commission. A number of U. S. Jews employed by the U.N. are now expected to be eligible for important positions on the secretarial staff.

☆

WILLIAM EDLIN, editor of the Yiddish daily, the *Jewish Day*, died of a heart attack at the age of 69. He had long been active in the field of Jewish journalism and for a time specialized in music and drama criticism. His last published

work was an editorial in Sunday's *Day* hailing the establishment of the Jewish State in Palestine.

☆

JEWISH leaders in various countries of Europe are pessimistic concerning the effectiveness of the inter-religious groups

President's Committee Demands End of Quota System in Universities

PROMPT elimination of the "quota system" in many schools and colleges throughout the United States which exclude Jews, Negroes and others is called for in a report of the President's Commission on Higher Education, issued this week by the White House. The commission assailed the quota system as "certainly un-American" and unjustifiable "on any grounds compatible with democratic principles."

President Truman, in a statement accompanying the report, said that the nation is "challenged by the need to insure that higher education take its proper place in our national effort to strengthen democracy at home and to improve our understanding of our friends and neighbors everywhere in the world."

to eradicate anti-Semitism, Dr. Everett Clinchy, president of the American National Conference of Christians and Jews, declared here at a press conference. Nevertheless, Christian and Jewish leaders are going ahead with plans to set up in the near future local Christian-Jewish councils in 18 cities in Germany, Belgium, France, Holland, Switzerland and Italy, he said.

☆

THE Jewish National Fund will have to continue purchasing land for the resettlement of refugees and the establishment of new colonies in Palestine after the new Jewish State is proclaimed, Elias M. Epstein, director of the overseas department of the J.N.F., declared. He pointed out that the state would succeed in the title only to state lands now in possession of the Palestine Government. Under any circumstances the government would have to utilize that land for the benefit of all inhabitants, Arabs as well as Jews.

NEWS OF THE CENTER

Special Young People's Service This Friday Night

THIS Friday, December 26th, at our late lecture services which begin at 8:30 o'clock, we shall have our annual special Young People's Service dedicated to the problems of Jewish Youth and Jewish Life. Rabbi Levinthal and Rabbi Saltzman will lead in the services and we shall have brief messages from the following: Irvin Rubin, President of the Greater New York Region of the Young People's League of the United Synagogue, will speak on "The Synagogue and Our Youth"; Miss Muriel Goldberg on "Zionism and Our Youth"; Benjamin Weiner on "Palestine Pioneering and Our Youth"; Benjamin Zirn will speak on "The Jewish College Student and Jewish Life"; David Gold, President of our Young Folks League, will extend the greetings of welcome. This will be an unusually interesting service and we hope that all sons and daughters of our members will attend.

Cantor Sauler will render a vocal selection and lead in the congregational singing.

Members Urged to Audition for Male Choir

FIFTEEN male voices have already been accepted for the Center Synagogue Choir which will begin to perform at Sabbath morning services on January 17, 1948. The choir will sing in four part harmony and lead the congregation in all responses. Several new congregational melodies will be introduced.

The group will also study a repertoire of the latest Palestinian melodies arranged brilliantly for male chorus.

Auditions will continue for another week and fifteen additional voices will be added. Members of the Center are urged to forward this information to their friends and acquaintances possessing good singing voices. Those interested will please call or write to Mr. Julius Grossman, Music Director of the Brooklyn Jewish Center.

HEBREW SCHOOL NEWS

IMPRESSIVE assemblies celebrating the U.N. decision creating a Jewish state were held on Monday and Tuesday, December 1 and 2, 1947, by the faculty and students of the Hebrew and Religious Schools. The program consisted of the following: Salute to the flag; The Hebrew pledge; America; Hatikvah; Ps. 137—read by Rabbi M. Saltzman; Hevenu Shalom Aleichem (song); The Jewish flag—recited by Lila Silverman and Patricia Morris; Onward, On to Palestine (song); Herzl (a poem by Israel Zangwill)—recited by Jane Amster; A Song of Praise; Hora—Cantor Wm. Sauler; The New Jewish State—Rabbi M. Lewittes; Shehecheyanu (school).

The Chanukah celebration held on Sunday, December 7, 1947, proved to be one of the most successful in the history of the school. Highlights were the Choral Group songs, the blessing over the candles by Larry Levy, the "Menorah" playlet in Hebrew by the students of Mrs. Weinreb's first grade, "the 'Dreidel' Convention"—a playlet by Mr. I. Gabel's class, and brief addresses by Dr. Levinthal and Rabbi Saltzman. Peter Pan mystified the audience with a program of Chanukah magic. Rabbi M. H. Lewittes presided and Mr. Julius Grossman prepared the musical numbers. Parents in the audience praised the performance. One parent said, "I was deeply moved, especially by the Chanukah hymns. I was reminded of the first post-war celebration of Chanukah in Maastricht, Holland, just after the city was liberated by Allied troops."

A special theater party in honor of the choral group, which has done such excellent work, will be held on Sunday, December 28, 1947, at 2:30. The group will see a performance of "Rich Man—Poor Man," a production of the Jewish Education Committee theater for children. The play is an adaptation of a story by the famous Jewish writer, I. L.

Peretz, and has been staged by Samuel J. Citron, director of dramatics for the Jewish Education Committee. "Rich Man—Poor Man" is a colorful dramatic picture of Jewish life in Old Europe. The group will be led by Mr. Julius Grossman.

Students of the Hebrew and Religious Schools rendered notable service in connection with the S.O.S. special collection of foods and clothing on Sunday, November 30, 1947.

The following assisted in the S.O.S. collection:

Class VI—Mr. Shpall: Eileen Altman, Helen Aronow, Morton Bromberg and George Levy.

Class V—Mr. Edleheit: Donald Gelb, Martin Heilbrunn, Leonard Kabram, Conrad Lefkowitz, Phyllis Rovin, Joseph Serkez, Robert Spevack, David Teperson and Helen Wien.

Class IV—Mrs. Weinreb: Alan Richman.

Class IIIA3—Mrs. Beder: David Belsky, Cyrus Berlowitz, Daniel Cohen, Bernard Goldstein, Joseph Karp, Martin Kramer and Seymour Siegel.

Class IIIA4—Mr. Gabel: James Mitnick, Rudolph Stiftel, Robert Schreibman and Howard Strauss.

Class VII—Sunday School—Mr. Wadler: Nina Ballas, Francis Bernstein, Beverly Gass, Carol Kraft, Judy Lerner, Alyne Lobelson, Marcia Nurnberg, Phyllis Pearle, Joan Seligman, Sandra Shenkel, Sheila Weinstein and Arlene Zimmerman.

So far, the students of the Hebrew School have collected \$362.37 for the Jewish National Fund.

Schedule for Latter Part of December
Tuesday, Dec. 30 — Morning classes (10:00-12:00).

Wednesday, Thursday, Dec. 31 and Jan. 1, 1948 — Winter Vacation — no classes.

Advance Notice

NEXT Friday evening, January 2nd, at the late services the sermon will be preached by Rabbi Manuel Saltzman. He will speak on the subject "Exile Or Diaspora?"

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Morris Dworetzky of 200 Hewes Street on the Bar Mitzvah of their son, Irving, which will be celebrated at the Center this Sabbath morning, December 27th.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Harry Halper of 1640 President Street on the marriage of their son, Theodore, to Miss Selma Goldfarb, at the Center on December 23rd. Congratulations are also extended to the grandparents, Mr. and Mrs. Manes Malz. Mr. and Mrs. Hyman Helfand on the celebration of their 25th wedding anniversary on December 19th.

Mr. and Mrs. Arnold W. Lederer of 474 Crown Street on their 25th wedding anniversary which was celebrated on December 20th.

Mr. and Mrs. Norman Rose of 290 Empire Boulevard on the occasion of the celebration of their fifth wedding anniversary on December 20th.

Mr. and Mrs. Albert Ross of 270 Crown Street, who announce the marriage of their daughter, Sondra, to Dr. Chester F. Elliot on December 20th.

Mr. and Mrs. Maurice Rubin of 473 Brooklyn Avenue on the celebration of their 25th wedding anniversary on December 26th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Daniel Diker, in honor of the Bar Mitzvah of their sons, Charles and Bertram J.

Mr. and Mrs. Herman Goldsmith, in honor of the marriage of their son, Donald B.

Mr. Jacob Harmatz, in honor of the marriage of his son, Theodore.

Mr. Meyer Kenin, in memory of Mrs. Lizzie Kenin.

Mr. and Mrs. Murray Lipton, in honor of the Bar Mitzvah of their son, Harry B.

Mr. Morris Levine, for his donation of books to the library.

Junior Club Program

ON November 29th all the Saturday night Junior Clubs celebrated the proposal of the United Nations on the establishment of a Jewish State in Palestine. Palestinian songs were sung and the children participated in the dances of the Chalutzim.

Chanukah was celebrated on Saturday evening, December 13th, with a program that featured two original Chanukah skits prepared by the Tzofim and the Candle-Lites. The candle-lighting ceremony was done by the Maccabees and the Chanukah dances were given by the Vivalts. Mr. Julius Grossman, Musical Advisor, led in the Chanukah Festival songs.

Plans are being made for the celebration of "Jewish Music Month" in the very near future.

Post Consecration Class

THE members of the previous Consecration classes at the Brooklyn Jewish Center met on Monday evening, December 8th, at a reception tendered by the Sisterhood in behalf of Rabbi Saltzman. Dr. Levinthal and Rabbi Saltzman addressed the group and Mrs. Morris B. Levine headed the Sisterhood committee which provided the refreshments at this affair.

Plans are being arranged for future meetings of the Post Consecration group and Working Committees met with Rabbi Saltzman on December 17th and 22nd to formulate plans which were made at the reception. This group is looking forward to a very successful season.

New Year's Day Gym Schedule

THE following schedule will prevail in the Gym and Baths Department on Thursday, January 1st (New Year's Day), and will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

Junior League News

ON Thursday evening, December 30th, the Junior League will sponsor their "Vacation Dance" for the benefit of Haganah. All members are urged to attend this function and participate in this drive.

Personals

MR. BEN AIN, Manager of the Center Basketball Team, represented the Brooklyn Jewish Center in a Jewish Welfare Board Ping-Pong Tournament and was awarded the prize of a bronze medal, competing against members of the various Centers in the city.

RABBI Mordecai H. Lewittes has been reappointed to serve on the United Synagogue Board of Education for the Metropolitan Area. The Board consists of 18 Rabbis, educators and laymen and has jurisdiction over all schools in congregations affiliated with the United Synagogue. In the two years of its existence, the Board has devoted its time to a number of projects designed to raise the teaching and educational standards of our congregational schools.

Sabbath Services

FRIDAY evening services at 4:20.

Kindling of candles at 4:15.

Sabbath services, Parsha "Vayehi"—Genesis 47:28-50:26; Prophets—Kings 2:1-12, will commence at 8:45 a.m.

Mincha services, Saturday at 4:20.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi Manuel Saltzman will lecture in Yiddish this Saturday afternoon at 3:30 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:20 p.m.

Employees' New Year's Gift Fund

IN view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

Dinner in Behalf of Seminary

A DINNER in behalf of the Jewish Theological Seminary will be held in our building on Thursday evening, January 8th, at 6 o'clock. The speakers will include Rabbi Israel H. Levinthal, Dr. Robert Gordis and Mr. Allan Strook, Chairman of the Seminary Board. Subscriptions to the dinner at \$5.00 per person may be made at the office of the Center.

KOL NIDRE DONORS

Ellis Family (in memory of Jacob G. Ellis)

Pomerantz, Samuel L. (in memory of Mrs. Pomerantz' father—David Siegel)

Cohen, Emanuel (in memory of Mrs. Cohen's parents—Mr. and Mrs. Morris Frank, and Mr. Cohen's father—Gershon Cohen)

Glaubman, Joseph
Rothkopf, Hyman

Bernard, Mrs. L. W.
Blacher, Charles
Brenner, Phillip
Brukenfeld, Morris
Goodstein, David
Goodstein, William
Graff, Saul (in memory of mother—Beckie Graff)

Halperin, Nathan
Hutt, Nathan
Levine, Morris B.
Miller, Morris (Crown St.)
Ostow, Kalman I.
Parnes, Louis
Polsky, Archie
Preston, Harry
Rosen, Meyer A.
Rothkopf, Abraham
Spatt, Dr. Moses
Stark, Abe
Sussman, Sol
Zeit, Harry
Zinn, Samuel (in memory of departed parents)

Brenner, Louis

Zinn, Martin

Rinzler, Samuel

Sklar, Betsy

Siegler, Dr. Samuel L.

Aaron, Joseph I.
Ballas, Max
Bernstein, Samuel
Blumberg, Joseph N.
Burros, Elias

Dilbert Charles
Fortunoff, J. A.
Frieman, Reuben
Goldberg, Max
Greene, Harry (in memory of Mr. and Mrs. Henry Seinfel)

Halperin, Israel
Halperin, Louis
Hirsch, Mrs. Morris (in memory of Mr. Morris Hirsch)

Isaacs, Edward
Kaplan, Benjamin
Katlowitz, Harry S.
Krebs, Moe
Lazarowitz, Joseph
Joseph, Arthur; Leibler, Roy M.; Posner, Herbert (in memory of Abraham and Rebecca Posner)

Leventhal, Julius
Leventhal, Norman
Mitrani, Solomon H.
Rubin, Morris
Saffer, Louis
Schiff, Lawrence
Schneider, Samuel A.
Shapiro, Abraham
Shapiro, Nathan D.
Sokoloff, Ralph
Swarzman, Oscar
Witty, Albert
Walk, Frank
Yanowitz, Herman

Bernstein, Alex
Smerling, Samuel

Abrams, Harold (in memory of Abraham Kaplan)

Amster, Sol
Belfer, Rubin
Berke, Barney
Berman, Dr. Harry
Bernhardt, Maurice
Daum, Louis (in memory of Mrs. Daum's parents)
Dubenstein, Mary
Dubrow, Benjamin (in memory of sister—Rebecca Goldberg)

Eaton, Jack
Feldman, Samuel
Finkelstein, Dr. Reuben
Fleisher, Philip

Fortunoff, Max (in memory of Louis Fortunoff)
Gabriel, Barnett
Garlin, Isidor
Glasser, Abraham
Gluckstern, Simon
Goldberg, Morris (in memory of mother—Eve Finkelstein)

Goldberg, Samuel H.
Goldstein, Dr. Max
Goldstein, Hon. Nathaniel L.
Gottlieb, Aaron

Halperin, Mrs. Minnie (in memory of husband—Simon Halperin)
Hecht, Dr. Darwin
Hirsch, Mrs. Ida

Hyde, Dr. William (in memory of Mr. and Mrs. Isaac Schlestein)

Jackson, Nathaniel H. (in memory of Rebecca and Isidor Stricks and Sadie Jackson)

Kamenetzky, S.
Kenin, Louis

Klein, Robert
Lack, David S.

Leibler, Roy M.

Levenson, Julius (in memory of father—Meyer Levenson)

Levin, Philip A.
Levine, Louis

Lipson, Sidney J. (in memory of father and mother—Rebecca and Samuel Lipson)

Marcus, Dr. Lazarus
Melker, Abraham R.

Morris, Joseph

Nelson, Dr. Louis S.

Ottenstein, Morris Z.

Posner, Rose (in memory of husband—Louis Posner)

Raabin, Herman D.

Rabinowitz, Dr. Harris M.

Rachmil, Hyman

Ratner, A. E.

Reiner, Herbert H. (in memory of beloved parents and brother)

Riker, I. Jerome (in memory of father—Joseph Riker)

Rosenfeld, Irving

Rosenfeld, Isidor B.

Rosenfeld, Jacob (in memory of Morris and Pauline Rosenfeld)

Rothkopf, Morris

Salit, Mrs. Kate (in memory of husband—Mr. Harris Salit)

Salwen, Nathan

Schaeffer, Frank

Schein, Louis

Schrier, Isaac

Schrier, Mrs. Katie

Shapiro, Thomas A.

Siegel, Harry (in memory of beloved parents—Morris Siegel and Herman and Sarah Safier)

Smerling, William C.

Spiegel, Simon

Stelzer, A. J.

Stoloff, Dr. Benjamin

Swarzman, Herman

Teperson, Dr. H. I.

Weinstein, Isidor

Weiss, Samuel (in memory of beloved mother—Jennie Goldstein)

Wohl, Mrs. Sophie

Zechnowitz, Jacob (in memory of Frances Zechnowitz)

Forst, Emanuel

Gray, Isidor (in memory of beloved daughter—Yetine Lorraine Gray)

Rosof, Al and Murray (in memory of Benjamin and Abraham Rosof)

Gellis, Mrs. Jennie

Goody, Charles

Heimowitz, Joseph

Hurwitz, Mervin

Kaufmann, Leo

Lowenfeld, Isidor

Wender, Morris D.

Bershad, John

Breier, Henry

Dressner, George M.

Enis, Harry N.

Froelich, Henry

Gitlin, Dr. Milton F. (in memory of beloved father)

Goldberger, Arnold

Goldblatt, Sidney (in memory of Libby Blumenthal)

Gottlieb, Irving J.

Horowitz, Sol

Kabram, Saul (in memory of Annie Kleinman)
 Levine, Dr. David
 Levy, Mrs. Harry (in memory of Mr. and Mrs. Max Moskowitz)
 Markowe, Benjamin
 Mines, Jacob
 Prince, Mrs. Frances
 Schrier, Heyman
 Weinstein, Albert A.
 Zirinsky, Harry

Abraham, Simon
 Aminoff, Michael (in memory of father and mother)
 Anderman, Max
 Atlas, Bertha E. and Hazel E. (in memory of Nettie Atlas—mother of Hazel and Sheldon Atlas)
 Axelrad, Jack (in memory of Adolph Silberstein—late president of Young Folks League)
 Barnett, Paul
 Beispel, Philip S. (in memory of parents)
 Bergmann, Bernard J.
 Blickstein, Harry
 Blum, Michael H.
 Dan, Dr. Julius M.
 Douglas, Dr. William
 Eisner, Felix
 Fried, Dr. Harry (in memory of Mrs. Fried's father—Samuel Geberer)
 Friedman, Morris (in memory of parents)
 Gitelstein, George (in memory of beloved father—Meyer Gitelstein)

Gittleman, Dr. Isaac F.
 Goldman, A. L.
 Goldsmith, Emanuel
 Goldstein, Harry (in memory of Joseph and Breina Goldstein)
 Helfand, Hyman (in memory of Samuel Alperstein)
 Hoffman, Jack
 Hoffman, Louis (Montgomery St.)
 Horowitz, Irving S.
 Jackman, James J.
 Josephy, Meyer
 Kaplan, Leonard (in honor of son—Robert Andrew)
 Kleiman, Louis
 Klein, K. Karl (in memory of beloved mother—Yetta Klein)
 Klein, Mrs. Lillian C. (in memory of husband, Louis Klein)
 Klinghoffer, Morton
 Kuperstein, Dr. David
 Leaks, Dora
 Levy, Jeremiah
 Markoff, Dr. Samuel T.
 Mattikow, Dr. Bernard
 Michaelson, Ben S.
 Miller, Abraham H.
 Miller, Samuel
 Nareff, Jonas
 Rawick, Julius L.
 Rood, Morris (in memory of Ben Zion Seitsive)
 Roth, Louis J.
 Rothkopf, Samuel
 Rothstein, Herman
 Scharff, Jack

Schless, Charles J.
 Servetah, Fred
 Shapiro, Jacob
 Siegel, Mitchell
 Silverstein, Dr. I. Spencer
 Spinrad, Phineas
 Strauss, Irving P.
 Tellerman, N. J. (in memory of Jacob and Anna Tellerman)
 Waxman, Mrs. Benjamin and Morton S.
 Weinstein, Abraham
 Weinstein, Bernard

Amer, Rose (in memory of husband—Harry Amer)
 Barb, Dr. J. S. (in memory of father—Saul Barb)
 Becker, I. (in memory of Louis Becker)
 Berlowitz, Harold D. (in memory of father—Jacob Berlowitz)
 Bromberg, Michael
 Canick, Dr. Michael
 Chasin, Milton
 Cohen, Paul J. (in memory of Benjamin Dreyer)
 Danciger, Mrs. M. J. (in memory of mother—Golda Goldman)
 Emmer, Sophie
 Geshwind, Dr. M. H.
 Goldstein, Sid
 Grabisch, Benjamin
 Greenberg, Mrs. David (in memory of sister—Mrs. Celia Streifer)
 Harr, Miss Anne
 Kassell, Joseph B.

Katz, Harry
 Klein, Rudy (in memory of parents, Sarah and Josef)
 Lane, Miss Celayne
 Levenson, Dr. Samuel M.
 Magid, Laura (in memory of dear parents—Mr. and Mrs. A. Magid)
 Mantell, Abraham
 Margolin, Akiba
 Meltzer, Herman
 Monto, Dr. Jacob
 Newberg, Sylvia
 Pashenz, Herman J. (in memory of parents of Mr. and Mrs. Pashenz)
 Raphael, Solomon
 Rous, Ben
 Sandak, Louis (in memory of departed parents)
 Schacknow, Arnold B. (in memory of Mrs. Schacknow's father—Mr. Nathan Dymond)
 Sharkey, David
 Siegel, Moses M. (In memory of father and mother—William and Rachel Siegel)
 Tellerman, N. J. (in memory of Herman Tellerman)
 Wolfson, Saul (in memory of father—Samuel Wolfson)

 Kohn, Louis

 Sapowitz, Barbara

 Merlender, Miss Sylvia (in memory of Mr. and Mrs. M. Rosen)

NEW YEAR'S EVE

Dinner and Dance

Wednesday, December 31st

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DINNER DELUXE

COCKTAILS — FAVORS

•

Reservations

\$10—Members and Adult Children

\$12.50—Guests of Members

Basketball Game

Brooklyn Jewish Center

vs.

Collegiate All Stars, Bronx

This Sunday Evening, December 28th

Preliminary Game at 8 P.M.

— Admission —

Center Members — 75¢ (incl. tax)

Non-members — \$1.20 (incl. tax)

January 11th

B.J.C. vs. Union Temple (League Game)

CENTER LIBRARY

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Open Mondays, Tuesdays, Wednesdays
 and Thursdays from 3 to 9 P. M.

•

The Library, located on the third floor of our building, has a fine collection of books in Hebrew, English and Yiddish.

•

Open to Center Members and the Community.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AMSTERDAM, IRVING

Res. 283 Schaeffer St.
Bus. Textiles, 47 W. 34th St.
Single
Proposed by Samuel Reich

ARUESTE, MISS ELSIE

Res. 2177 Pacific St.

BEAME, MISS ESTELLE

Res. 1602 Union St.
Proposed by Abe Mann,
Selig Harrison

BERKOWITZ, AARON

Res. 681 Crown St.
Bus. Box Corp., 68—33rd St.
Married
Proposed by Charles Fine

BUDOFF, MISS ANN

Res. 497 Empire Blvd.
Proposed by Seymour Golding,
Max I. Cohen

CHANDLER, IRVING R.

Res. 538 New Jersey Ave.
Bus. Engineering, White Plains, N. Y.
Single
Proposed by I. Frank Miller,
Sam Schoenfeld

CHERNIACK, MISS LILLIAN

Res. 674 Empire Blvd.
Proposed by Albert Witty,
Moe Goldberg

CHESSIN, LOUIS

Res. 23 Balfour Pl.
Bus. Aviation, Mitchell Field
Single
Proposed by Leo Blond,
Marion Chessin

COHEN, ALFRED

Res. 283 E. 94th St.
Bus. 550 Rockaway Ave.
Single
Proposed by Samuel Palley,
Edward Schwon

DAVIS, MISS THELMA

Res. 510 Crown St.
Proposed by Sylvia Kirsh,
Ruth Keltz

DUBIN, MISS ANITA

Res. 577 Empire Blvd.
Proposed by Freyda Rappaport,
Esther Fishman

EISENSTADT, SEYMOUR

Res. 1050 Greene Ave.
Bus. U. S. Army
Single

FELDMAN, HAROLD

Res. 2031 Bedford Ave.
Bus. Auto Access., 1134 Bedford Ave.
Married
Proposed by Harold Blackman,
Abe Mann

FELDSOTT, HARRY

Res. 558 Snediker Ave.
Bus. Furrier, 130 W. 30th St.
Single

GALLER, EDWARD

Res. 275 E. 57th St.
Bus. Lingerie Mfg., 32 E. 31st St.
Married

GEDINSKY, BENJAMIN

Res. 1620 Union St.
Bus. Gen'l Mdse., 346 Cherry St.
Married
Proposed by Charles S. Feinberg,
Philip F. Feinberg

GIMPRICH, I. O.

Res. 486 Brooklyn Ave.
Bus. Principal, P. S. 16R
Married
Proposed by Dr. Levenson,
Harold Jacobs

GLICK, DR. MORRIS

Res. 140 E. 57th St.
Bus. Dentist, 140 E. 57th St.
Married
Proposed by Irving B. Loonin,
Sam Rettinger

GOLDEN, MISS ESTHER

Res. 295 Hewes St.
Proposed by Evelyn R. Froelich,
Julia Fox

GOTTESMAN, SAM

Res. 1038 Union St.
Bus. Jewelry, 62 W. 47th St.
Married
Proposed by Max Ballas

GREENBERG, MISS RAE

Res. 1138 St. Marks Ave.
Proposed by Ruth L. Selikson,
Stanley Levenson

GREENE, IRVING L.

Res. 1094 New York Ave.
Bus. Restaurant, 157 W. 22nd St.
Married
Proposed by Louis Williams,
Michael L. Sommer

GRUMER, LESTER

Res. 1696 Park Place
Bus. Clothing, 247 W. 37th St.
Single
Proposed by Bernard Fields,
Philip Kushner

HARRIS, DR. LOUIS

Res. 960 Sterling Pl.
Bus. 960 Sterling Pl.
Married
Proposed by Sidney H. Saffer,
Louis Saffer

HERSHKOWITZ, BENJAMIN

Res. 1822—59th St.
Bus. Govt., New York Naval
Shipyard
Single
Proposed by Louis Friedland,
Jacob Adelstein
Irving Sparer

HORN, MISS SYLVIA

Res. 1413 President St.
Proposed by Murray Willig

HOROWITZ, LOUIS

Res. 1094 New York Ave.
Bus. Paper Printing, 240 W. 18th St.
Married
Proposed by Louis Williams,
Michael L. Sommer

ISACOFF, ALBERT

Res. 1237 E. 49th St.
Bus. Bowling & Billiards, 1483 Union
St.
Married
Proposed by Max Ronick

KAYE, HARRY

Res. 2813 Ocean Ave.
Bus. Toy Mfg., 377 Hudson St.
Married
Proposed by Jacob D. Fuchsberg,
Albert Joley

KENDALL, MISS FLORENCE

Res. 9720 Kings Hwy.
Proposed by Ruth Rothenberg,
Sam Rettinger

KLEIN, LOU

Res. 1644 President St.
Bus. Advertising, 1644 President St.
Married
Proposed by Samuel Peckman,
Charles Schless

KOBINSKY, HERBERT

Res. 165 Rockaway Pkwy.

Bus. 213 W. 35th St.

Single

*Proposed by Harry L. Marcus,
Sidney A. Gold*

KORNWEISS, SEYMOUR

Res. 1690 President St.

Bus. Textiles, 86 Worth St.

Single

KRASNA, HYMAN

Res. 240 Crown St.

Bus. Gloves, 27 Orchard St.

Married

*Proposed by Irving S. Horowitz,
Selig Krasna*

KUSHNER, ALFRED

Res. 583 Park Pl.

Bus. Advertising, 200 Madison Ave.

Single

*Proposed by Philip Kishner,
Bernard Fields*

LACHOW, MISS PEARL

Res. 2077 E. 23rd St.

*Proposed by Sylvia Kirsh,
Ruth Keltz*

LASKY, MISS JUDITH

Res. 22 Tapscott St.

*Proposed by Selig J. Harrison,
Abe Mann*

LEDERMAN, JULIUS

Res. 1423 Foster Ave.

Bus. Bakery, 1423 Foster Ave.

Married

*Proposed by Samuel Palley,
David Katz*

LEITMAN, LESTER

Res. 154 Rockaway Pkwy.

Bus. 65 Troy Ave.

Single

*Proposed by Harry L. Marcus,
Sidney A. Gold*

LEVIN, DAVID

Res. 1072 Park Pl.

Bus. Student, Brooklyn College

Single

Proposed by Maurice Levin

LURIE, MISS TRUDY

Res. 998 Carroll St.

MESHEL, MILTON

Res. 83-09 Penelope Ave., Forest
Hills

Bus. Lawyer, 16 Court St.

Single

*Proposed by Frank Rauch,
Mary Rauch*

MEYEROWITZ, MISS YETTA

Res. 403 Legion St.

MILLER, EMANUEL H.

Res. 49 E. 40th St.

Bus. Dry Cleaner, 139 Second Ave.

Single

MINTZER, JACK

Res. 1831—77th St.

Bus. 45 Lisenard St.

Single

*Proposed by Leonard Moscovitz,
Lester Rosenfeld*

MORRIS, MISS RUTH L.

Res. 505 Eighth Ave.

NEEDLEMAN, CHARLES

Res. 1415 Avenue O

Bus. Building Exteriors, 187 Utica
Ave.

Married

Proposed by Max Ronick

NEIER, MISS PAULINE

Res. 214 Ross St.

NORINSKY, IRVING B.

Res. 1024 Montgomery St.

Bus. Architects, 25 Broad St.

Married

PLATT, MISS CELIA

Res. 216 Kingston Ave.

POLLACK, DR. NATHAN

Res. 726 E. 52nd St.

Bus. Physician, 35 Winthrop St.

Married

*Proposed by Sam Rettinger,
Irving Pollack*

RAPAPORT, DR. MILTON E.

Res. 404 E. 48th St.

Bus. Dental Surgeon, 1045 St. Johns
Pl.

Single

REIBURN, MISS HARRIET

Res. 2425 Kings Hwy.

*Proposed by Samuel Weiss,
Herbert S. Levine*

SAPHRO, MISS MERYL

Res. 26—75th St.

SCHWARTZ, MISS ESTHER

Res. 779 Troy Ave.

*Proposed by Gerald Jacobs,
Pearl Abramson*

SEIDELL, MISS STELLA G.

Res. 672 Empire Blvd.

*Proposed by Samuel Weiss,
Herbert S. Levine*

SILVERT, LEON

Res. 711 Linwood St.

Bus. Lawyer, 16 Court St.

Single

*Proposed by Frank Rauch,**Mary Rauch*

SNOFSKY, MISS ROSE

Res. 376 Utica Ave.

*Proposed by Ruth Selikson,
Stanley Levenson*

STADIN, HARRY A.

Res. 1252 Union St.

Bus. Woolens, 268 W. 39th St.

Married

*Proposed by Dr. Lionel H. Bernstein,
George Feldman*

STERN, S. FLOYD

Res. 1801 Pitkin Ave.

Bus. Teacher, P. S. 40, Queens

Single

*Proposed by Bernard Meyerowitz,
Joseph Goldstein*

STERNSTEIN, ALEX

Res. 476 Van Sicklen Ave.

Bus. Mfg., 37-18 Northern Blvd.

Single

*Proposed by Irving Scheinman,
Abe Mann*

TEIG, MISS ELSIE

Res. 602 Eastern Pkwy.

*Proposed by Mrs. Joseph P. Kasnetz,
Ralph P. Stollar*

TONKEL, MISS THEDA

Res. 139 E. 95th St.

*Proposed by Ruth Rothenberg,
Florence Kendall*

TRISTER, MISS SELMA

Res. 579 Empire Blvd.

Proposed by Albert Witty

WEINTRAUB, MISS SHIRLEY

Res. 484 E. 94th St.

*Proposed by Sylvia Kirsh,
Ruth Keltz*

WEISSMAN, MOE

Res. 1350 Park Pl.

Bus. Milk Products, 430 E. 108th St.

Married

*Proposed by J. Greenberg,
Frank Rose**The following have applied for re-
instatement:*

APPELMAN, DR. DAVID H.

Res. 890 Linden Blvd.

Bus. Physician, 890 Linden Blvd.

Married

*Proposed by Sam Rettinger,
Irving B. Loonin*

EISENBERG, JOSEPH

Res. 706 Eastern Pkwy.

[Continued on page 23]

YAHREZEITS—JANUARY, 1948

Dr. Lionel Bernstein	Father	January 3	21 Tebet
Nathan Sorscher	Mother	January 3	21 Tebet
Louis Kotimsky	Mother	January 6	24 Tebet
Benjamin Forman	Mother	January 9	27 Tebet
David Goodstein	Father	January 9	27 Tebet
Dr. Abraham Levine	Mother	January 9	27 Tebet
Mrs. Lillian Klein	Husband	January 10	28 Tebet
A. Lieberman	Mother	January 10	28 Tebet
Lou Schocket	Father	January 12	1 Shebat
Mrs. Morris Brukenfeld	Mother	January 13	2 Shebat
Rothkopf Brothers	Father	January 13	2 Shebat
Dr. Lazarus Marcus	Mother	January 14	3 Shebat
Mrs. Julius Rawick	Father	January 14	3 Shebat
Nathan D. Shapiro			
Mrs. Solomon Schwartz	Husband	January 14	3 Shebat
Mrs. David Zuckerman	Husband	January 14	3 Shebat
Sol Horowitz	Mother	January 15	4 Shebat
Dr. Louis S. Nelson	Father	January 15	4 Shebat
Robert Kaplan	Mother	January 17	6 Shebat
Hyman Rachmil	Mother	January 17	6 Shebat
Samuel Horwitz	Wife	January 18	7 Shebat
Nathan Dvorkin	Mother	January 19	8 Shebat
Mrs. Joseph Schrier	Husband	January 19	8 Shebat
Nathan Sorscher	Father	January 19	8 Shebat
Henry Gross	Mother	January 21	10 Shebat
Jacob Shapiro	Mother	January 21	10 Shebat
Thomas Shapiro	Mother	January 21	10 Shebat
Stark Brothers	Mother	January 23	12 Shebat
A. L. Goldman	Father	January 24	13 Shebat
Abraham Miron	Mother	January 26	15 Shebat
Mrs. Sol Sussman	Mother	January 26	15 Shebat
David Goodstein	Mother	January 27	16 Shebat
Akiba Margolin	Father	January 28	17 Shebat
Louis Saffer	Father	January 28	17 Shebat
Saul Graff	Mother	January 29	18 Shebat
Joseph Steinhart	Mother	January 29	18 Shebat
Mrs. Louis Lieberman	Mother	January 29	18 Shebat
Morris Neinken	Mother	January 30	19 Shebat
Morris Rosen	Father	January 30	19 Shebat
Morris and Samuel Smerling	Mother	January 31	20 Shebat

MEMBERSHIP APPLICATIONS

(Continued from page 22)

Bus. Linen Supply, 46 Crown St.

Married

Proposed by Hyman Borshay,

Jacob D. Fuchsberg

KAFKO, ANDREW

Res. 242 E. 93rd St.

Bus. Movie Theater, 357 Chester Ave.

Single

Proposed by Sam Rettinger,

Irving Pollack

Applications received too late for insertion in regular columns:

SELOWITZ, JULIUS

Res. 778 Montgomery St.

Bus. Paints, 49 Throop Ave.

Married

Proposed by Robert Klein,

Jos. Goldberg

BLUMBERG, GERALD

Res. 725 St. Marks Ave.

Bus. Attorney, 9 Rockefeller Plaza

Married

COHEN, MOE

Res. 446 Kingston Ave.

Bus. Mfg. Furs, 214 W. 30th St.

Married

JACKSON, HARRY

Res. 2969 Perry Ave.

Bus. Realtor

Widower

Proposed by Nathaniel H. Jackson,

Joseph Levy, Jr.

JASPHY, MISS SHIRLEY

Res. 139 E. 53rd St.

LAZARUS, KAMILLE

Res. 9213 Avenue B

Bus. Men's Hats, 621 Bway.

Single

Proposed by Dr. Arthur Raeder,

David Gold

MITNICK, JOSEPH H.

Res. 1623 Carroll St.

Bus. Lawyer, 217 Bway.

Married

Proposed by Robert A. Stark,

Michael Kahn

ROSENFELD, MISS SHIRLEY

Res. 215 E. 52nd St.

SCHULTZ, OTTO

Res. 1298 President St.

Bus. Finance, 26 Court St.

Married

Proposed by Lewis E. Weingarten,

Alfred Orlin

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Inta-League Club Notes

THE Inta-League Boys and Girls Clubs have had very interesting and enjoyable club meetings during the past month which included programs on Balfour Day, Impromptu Celebration of the U.N. decision of the "Jewish State," a Barn Dance, a Musicales and a Chanukah Party. They are also planning for the very near future a dramatic presentation, amateur night and the celebration of "Jewish Book Month."

Young Folks League News

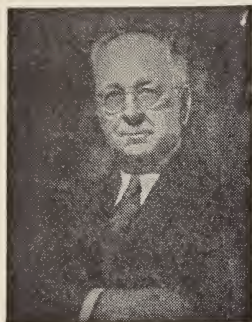
THE next regular meeting of the Y.F.L. scheduled for Tuesday evening, December 30th, will be a social get-together. Dancing will follow and refreshments will be served. Admission is limited to members upon presentation of their membership cards only. The League has contributed several book prizes to the Hebrew and Sunday Schools which will be presented to the winners of the Jewish Book Month Essay Contest.

BROOKLYN JEWISH CENTER FORUM LECTURES and DISCUSSIONS

MONDAY EVENINGS AT 8:30

DECEMBER 29th

DR. L. M. BIRKHEAD



Founder and leader of the "Friends of Democracy." Lecturer and author of "Can Man Know God?" and "The Religion of a Free Man." Dr. Birkhead is in the vanguard of those fighting all forms of bigotry and oppression in this country.

Subject:

"Shall We Jail the Propagandist?"

JANUARY 5th

DR. FRANK KINGDON

One of America's foremost liberal thinkers and orators. Radio commentator and feature writer, New York Post. Former President of Newark University.

(Subject of Lecture to be Announced)

Admission to Forum Lectures (except when a special charge is made) is free to Center members. All others are charged 40¢ (incl. tax).

JANUARY 12th

DEBATE

"Can We Avoid Inflation and Depression?"

JULES BACKMAN

Associate Professor of Economics at New York University.

RAYMOND WALSH

Economist, Radio Commentator, Former Professor at Harvard University and Williams College.

JANUARY 19th

ROUND TABLE DISCUSSION

NATHAN D. SHAPIRO

Prominent Attorney and Communal leader. Member of the Board of Trustees of the Brooklyn Jewish Center,

will speak on

"Is Communism a Menace to the United States?"

JANUARY 26th

PROF. S. RALPH HARLOW

Professor of Social Ethics at Smith College. Prof. Harlow has been active in relief and educational work in Greece with UNRA and the American College for Women.

FEBRUARY 2nd

DEBATE

"Must We Fight Russia?"

Speakers

WM. HENRY CHAMBERLAIN

Writer, former foreign correspondent, author of "Russia's Iron Age," "The Russian Enigma."

WILLIAM MANDEL

War time expert on Russia for the United Press. Author of "A Guide to the Soviet Union," "The Soviet Far East."

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